

# THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

### RELIGIOUS ANTIPATHIES IN ENGLAND.

In a book published many years ago, called "Espey's Letters," Southey described with wonderful skill, under the assumed character of a Spaniard visiting England, the impressions likely to be made on a foreigner from the south of Europe by some of the manners and customs of our countrymen. Among such peculiarities, if the visit were repeated in the present day, none would be more striking to an intelligent Catholic stranger than the singular vigour of the social antipathies which separate the communities of nominal Protestants. A fixed dislike for Dissent and all its works seems to be bred in the bone of the Church of England. Nonconformity is still the one unpardonable sin in English society. You may be a scapegrace and a rascal. No matter, you are welcome. You may be of feeble intellect. No matter, you shall be honoured if a rector or a dean, and large congregations will listen to you with respect. You may be an advanced Liberal in politics, but you shall still escape proscription, if you do not profess Nonconformity. Your good qualities, your personal or relative recommendations, shall be allowed due weight, even in the most Conservative gatherings. No one will think of expressing unjust contempt for your literary or intellectual qualifications simply on the ground of your "Jacobinical radicalism!" But if in religion a man be a Dissenter from the National Church, however moderate his tone, however deep his regret at separation, then he is still visited in England, by all except a few distinguished and exceptional persons, with a sort of unrelenting semi-excommunication. The same passion animates scribe and priest, the press and the people. Liberal politics offer no defence, even in the open field of literature, to the unfortunate Dissenter, even when the Church and State man who deals with him is himself a "Liberal." Witness the tone of cool insolence in which the *Spectator* recently noticed Mr. Newman Hall's book on America, in comparison with the respectful manner observed to any Church of England clergyman who ventures into print with similar general views. But the *Spectator* is scarcely an exception to the rule. Books which, if written by Conformists, would at once obtain a fair renown, if known to be the work of Dissenters must fight a threefold battle to escape neglect or oblivion. The grand style of the *Pall Mall Gazette*, of the *Saturday Review*, of *Punch*

himself, would be impossible except in a society where the writers could securely reckon on a warm sympathy in their sneers at "Stiggins" and all his company. There can be no question that Dissent with its politics, its theology, its literature, its social life, is the *bête noire* of all parties alike in the Church of England, and that even more is felt and said against it in private than can be decently or safely expressed in the public ear.

What account can be given of this steadfast antipathy of one half of thinking England to the other half—an antipathy so strong, that at a recent Church Congress at Liverpool, Dean Howson took occasion to warn his brother clergymen against it as one of their most dangerous besetments? There are Nonconformists who would not hesitate to affirm that this dislike, exhibited in so many walks of English life, has its origin in profound spiritual causes, is nothing else than the spirit of persecution in its modern type, exorcised from its ancient shape of violence, and taking refuge now in the petty arts of calumny or social injustice; in a word, that it is a new illustration of the old parable of Ishmael and Isaac, the corrupt religionist punishing the defender of the truth. It is not certain that there is not some colour for this opinion, especially since somewhat of the same unreasoning contempt is displayed by the superstitious priest-worshipping party, and not less by the philosophical Liberals of the Church of England, towards those among themselves who most earnestly protest against some fashionable perversions of Christianity. This, however, is a theory which can only be taken *cum grano*. Certainly, men dislike those whom they have injured, and they seldom love those who rebuke great outrages on veracity and right in their ecclesiastical proceedings. But Church-of-England men in the mass are not bad enough to be systematic persecutors, and the Nonconformists are, we fear, not good enough in the bulk to be regarded as the special victims of the world's spite against religious excellence. In truth, there is a long sad history behind all our modern parties which must be taken into account in judging of their present behaviour. It is not to be forgotten that little more than two hundred years ago there was hard fighting between Anglicanism and Dissent, and that much of the mutual hostility which has blotted the history of the succeeding ages is the direct remainder of the fierce passions kindled in that dreadful strife. The throne and the altar fell beneath the blows of a Puritanism maddened by persecution; and again Puritanism fell beneath the heavy hand of revengeful and triumphant Prelacy. Acts of Uniformity, Five-mile Acts, Test and Corporation Acts, the whole apparatus of exclusion, which it has taken two centuries of peaceful resistance to unfasten, was the invention of a generation of Churchmen who had suffered the direst humiliation from their foes, and who thought that they could not draw too many teeth from the jaws of their enemy, or too closely rivet his chains, when once they had him in their power. The present polite refusal of the High-Church Anglican to "eat with the Gentiles" is but a mild edition of so fierce a warfare.

The whole modern history of England, then, is the lamentable issue of mistakes originally made under the Tudors. The population was

early divided into two sections, who have bred "in and in" until they are fixed in their specific peculiarities. What is needed on all sides is a resolute endeavour to heal these breaches of the past, and to create a new England in which the detestable policy of Queen Elizabeth shall be blotted out of the memory of the nation.

It is much to be desired that Nonconformity furnished to the adversaries of such a healing process in our policy no excuses for well-founded dislike. We shall not undertake the defence of everything in that section of English religious society which moves the choler or sharpens the sting of its antagonists. There is doubtless much to amend, and not a little to abandon of hereditary superstition, if the Free Churches of England are to become the masters of the future. There is far too strong a disposition on both sides to forget that reciprocal antipathies are, in their very nature, of a narrowing and blinding tendency. The approaching times of religious equality will bring small consolation to patriotic minds if they do not also bring a warmer kinder feeling of alliance between Protestants. In that prospect lies the best hope of winning the conviction of Romanism itself, ever ready to plead our divisions as an excuse for despotism. All English parties have much to forgive, much to forget, much to unlearn, and much to learn from each other, and it is only by steadfast adhesion to a catholic intention on all sides that we can hope to expel the demon of mutual scorn which finds but too congenial a home in Saxon Christendom.

### DISESTABLISHMENT IN JAMAICA.

It may probably be considered that we somewhat load our columns this week with the official despatches relating to the disestablishment of the Church of England in Jamaica. No one, however, who may read Sir John Grant's letter to Earl Granville will be disposed to depreciate its importance. It is satisfactory, apart from other considerations, to find, as we do find, from this document, that Jamaica has now a Governor who appears to possess some of the most requisite qualities of a statesman. Sir John Grant's despatch really does credit to the position of a Colonial Governor. While it does not conceal the writer's own proclivities, it states facts with even judicial fairness. It withholds, so far as we can see, nothing that should have been stated. There is the greater official personal honour in this, that the facts tell against the personal desires of the Governor himself. He would have liked a system of concurrent endowment, but his duty as a Governor obliged him so to state, to the Colonial Secretary, the exact position of affairs, that concurrent endowment was rendered impossible. It is not every man, and still less every Governor, whose conscience would lead him to take this line. In this respect alone, therefore, the despatch of Sir John Grant is worth reading. All of us are Englishmen, and it should be a matter of personal pride, that English rule in the colonies is so fairly represented as it appears to be in Jamaica.

Sir John Grant's despatch is, for other reasons, deserving of even a close study. We find, at the outset, the statement that the Church of England in Jamaica "hardly hopes to do anything without all but complete support from the public funds." What a commentary does this suggest as to the hold which that Church has obtained upon the inhabitants of the colony! What a commentary does it also suggest as to the practical working of a Church supported by compulsion! The Church of



England in Jamaica has been endowed and petted and subsidised from the time of its establishment, and yet it can do "nothing without complete support from the public funds." What a commentary upon the Church Establishment principle! What a commentary upon Church Establishment action! At the same time, and in the same paragraph, the Governor states that the Nonconformist communions, "which are much more numerous in the aggregate than that of the Church of England," will accept no public aid at all. Here arises his difficulty as a Governor. He states that the position is "extremely difficult," and then proceeds to describe the new position which might have been obtained—had it been possible. In accordance with this he devotes several paragraphs to a sketch of what might have been the practical working of a concurrent endowment system. These numbered paragraphs are full of history, and history that is clearly and honestly stated. Recent action in connection with the ecclesiastical revenues of Jamaica is next described. This action had necessitated a considerable reduction in the revenues, and the Governor aptly, or inaptly, remarks that it is his firm conviction that after this considerable reduction of charge, the Church Establishment in Jamaica is, at this moment, more efficient and respected than it ever was before. Any one in his natural and not his official senses, would have thought that a still further reduction might have increased the efficiency referred to, but Sir John Grant was wedded to the idea of concurrent endowment. He therefore proposed a scheme of Church reform which is minutely described in his letter to Earl Granville, but he honestly acknowledges that such a scheme would not have satisfied many parties. In paragraph 17, the Governor frankly expresses his personal and practical difficulties, but, at the same time, he does not "despair of success." That is to say, he would like to try the concurrent endowment system. In regard to this, he expresses his opinion in paragraph 21, that some Nonconformists might ultimately accept State Endowment, and he thinks that a system of "impartial aid" would work well. He next deals with the expediency of tendering aid to the Nonconformists and urgently advocates it. He thinks that all the different religious communions would ultimately accept it. With that supposition he proceeds to sketch the possible working of a plan formed upon this principle. This is a fancy sketch, and it is not necessary to follow the Governor into the realms of imagination. This despatch concludes with an eulogy on the Nonconformists, for which we refer our readers to the text, now, for the first time, printed.

Earl Granville's reply is short and decisive. It may be summarised by stating that it first rejects the project for a reform of the Established Church. On the other hand, it views with favour the scheme "of giving some pecuniary assistance to various denominations"—Earl Granville being at one with Sir John Grant upon this point. He refers, however, to the difficulties of working such a system, and the circumstances necessary for concurrence in it. In the event of failure in this respect, he adds, "Nothing will then remain but simple disestablishment and disendowment, with due regard to vested interests." This is what has taken place. Disestablishment and disendowment are both conceded. The Nonconformists have won the day, and there is one State-Church the less in the British Empire.

The public correspondence upon this subject does not, of course, reveal all that has taken place in a private or semi-private manner. The fact is that this subject has been, for the last two years, a matter of negotiation between the Nonconformists of Jamaica and the Liberation Society. In 1867, in view of the expiration of the Clergy Act, the Liberation Society, acting upon the suggestions of friends in Jamaica, began to take up this question as a practical question. Some few months since it organised a deputation to Earl Granville, in which all the Nonconformist ecclesiastical interests of Jamaica were represented. The result of this deputation, as well as of the consistent attitude taken by the Baptists, Independents, and Presbyterians of Jamaica, has been the disestablishment and disendowment of the Church of England in that colony. All honour to our friends across the Atlantic, without whose persistent agitation it would have been impossible to accomplish this most desirable act. It is natural that the Committee of the Liberation Society should pass some congratulatory resolutions upon this important Act. These will be found in our advertising columns. For ourselves we thank the Society and its friends in Jamaica equally for what they have done. Disestablishment in Jamaica—the largest and most important of

the Crown Colonies of England—means disestablishment throughout the whole Colonial Empire.

#### DISESTABLISHMENT OF THE CHURCH OF ENGLAND IN JAMAICA.

The mail which arrived last week has brought definite information relative to the course which the local government has determined to adopt in dealing with the ecclesiastical affairs of the colony.

Up to the 10th of December great uncertainty prevailed as to the intentions of the Governor, Sir John Grant, but on that day he laid before the Legislative Council the despatches on the subject which had passed between himself and the Home Government. He stated that the recommendation of his Grace the Secretary of State for the colonies was for total disestablishment and total disendowment. It had been well known that the present Clergy Act would soon expire, and it was also pretty well expected that the bill would not be renewed. The bill therefore on its expiry would not be renewed; but, by direction from the Colonial Office, present holders of livings will enjoy their stipends until death. There had gone abroad an idea that a plan of concurrent endowment had been determined upon by Government; but such was not the case. The proposal originated with himself (his Excellency) and it was because he thought that in some parts of the island the people were without any religion at all, and that therefore they could only be reached by some sort of endowment which would be open to churches of all denominations to be accepted by them or not. However, as this contemplated plan seemed to have been unwelcome, he had abandoned the idea.

The correspondence was then ordered to be printed. The despatches have been received in this country, and, as they are of great interest, we give the principal of them in *extenso*.

The first is addressed to Earl Granville by Sir John Grant, and is dated the 23rd July, 1869:—

With reference to the correspondence which has taken place between your lordship's predecessors and myself relating to the approaching expiry of the Clergy Act of this colony, and especially with advenience to your lordship's despatch, dated the 1st of March last, No. 28, upon this subject, I have the honour to report my views as to the course now to be adopted with regard to the present Church Establishment of Jamaica.

2. The importance of this question is manifest enough, but its great difficulty, from whatever point of view it may be examined, is not less certain. A thorough practical reform of the Jamaica Church Establishment would have involved no very great difficulty. Again, if all or the majority of the several Nonconformist communions in this island would accept aid from the public funds, as aid is accepted for schools (on a system that encourages a school wherever one is required, but leaves the teacher unfettered), the difficulty of the present problem would not be extreme. But where one great communion, that of the Church of England in Jamaica, for the present at least, hardly hopes to do anything without all but complete support from the public funds, whilst it is supposed that the majority of the other communions, communions which are much more numerous in the aggregate than that of the Church of England, will accept no public aid at all; and where all the religious communions together leave a very great proportion of the people wholly unprovided with religious instruction, and belonging in truth to no Christian communion; the problem how to provide satisfactorily for this last of the people, without even the appearance of "giving exclusive favour to any one denomination," becomes extremely difficult.

3. It will be well first to state broadly what is the state of things to which a new system is to be applied. I will then explain briefly what sort of system I had contemplated, when I supposed that the task imposed upon me was to recommend a reform of the existing Establishment, so that it should effect the great object of providing religious instruction for those who otherwise would be provided with none; without effecting which object I do not see how any State Church can be legitimate. And then I will suggest the plan which, after all the consideration I can give the subject, seems to me the one that will meet in the most satisfactory manner possible the instructions contained in your lordship's despatch above cited, involving a more fundamental change than any mere reform of the existing Establishment.

4. It is always assumed that the reformed Episcopal Church of England has been, from the time of Charles the Second, the Established Church of Jamaica. In a certain sense, and for practical purposes, this assumption is true. But it is not true, in any sense wherein the position of the Episcopalian Protestant clergy of Jamaica would be taken as resembling, even distantly, the present position of the clergy of the Established Church in England, or the former position of the clergy of the Established Church in Ireland. There are no Church lands, or funds here, belonging to clerical corporations, sole or otherwise, by which such corporations are wholly or mainly supported. There are no tithes by which any clergyman here is supported; nor are there any other church funds whereby an income is assured to the holder of any ecclesiastical office here. Excluding the rectory houses, and glebes attached, the only support of the clergy here is derived from salaries paid out of the general taxes, under temporary laws, which have varied and reduced those salaries from time to time, and the last of which expires with the present year. And the nature of what are nominally similar offices here and in England and Ireland differs almost as much as the position of the holders in regard to their emoluments. Thus, in every parish here there is a rector; but as a parish corresponds with an English county, it is obvious that there can be no correspondence in regard to a rector's duties here and at home. Until the

year 1816 rectors, or ministers as they were then designated by the laws, were the only clergymen on the Island Establishment; and although now there is a large body of clergymen on the Establishment, called curates, these curates are independent of any rector, and perform their duties in separate and independent ecclesiastical districts.

5. It is to be remembered that until a comparatively late date, there were only two classes much considered in Jamaica, namely, white freemen and black slaves; the last mentioned class being the chattel property mostly of the white freemen. The parochial rector, designated minister in the Island Statute constituting the office (33 Car. II. c. 18), and in many subsequent statutes, was entertained for the religious requirements of the comparatively small body of white freemen; to whom gradually a large body of free people of mixed colour came to be added. The comparatively large body of black slaves was not supposed to have any religious requirements, or at least their rulers made no provision for any such requirements in their case. If they can be said to have had really any religion at all, it must be said that African fetishism was their religion. Thus doubtless one rector in a parish (that is to say, in a small county), was sufficient for the only object for which an Establishment of Episcopalian clergymen was originally entertained.

6. In the course of time, some years before emancipation, good men of various religious denominations exerted themselves to change this state of things. Missionaries, not conforming to the Church of England, supported by their own religious societies at home, began to minister to the blacks here; and, persevering in the good work, not free from much personal risk, they made proselytes of large numbers of blacks. Clergymen and laymen of the Church of England, becoming at length alive to the duty of Christianising the slaves, who formed the bulk of the people, and naturally desiring to make Conformists rather than Nonconformists of them, acted upon the rulers of the colony. In the year 1816, and professedly in order to the performance of this duty amongst other duties, a law had been passed authorising the appointment of as many Island curates as there were ministers (of whom there was one in every parish); and these curates, like the ministers, were paid from the general taxation of the colony. But this measure, a concession doubtless to a growing feeling at home, cannot be regarded as a real attempt to make instructed Christians of the heathen slaves of the many hundred sugar estates then in full operation in Jamaica. It was not until some time after freedom had been established that anything like a real attempt was made by the colony in this direction; when, in the year 1840, these Island curates were increased to forty-two; which number was again increased to fifty in the year 1845. The Imperial Parliament, in the year 1825, made a grant from the Imperial revenues towards ecclesiastical expenditure in the West Indies, whereof eventually 7,100*l.* fell to the share of Jamaica. Out of this sum, which is now in process of gradually lapsing, one bishop, titularly of Jamaica, but in fact resident in England, and one suffragan bishop, who is also an archdeacon, and two other archdeacons, and (with the help of a colonial grant which defrays half their salaries) nine stipendiary curates, together with four other curates and two catechists, are still entertained. But all these offices will cease to exist on the death or retirement of the incumbents. At one time, commencing from a few years before emancipation, the great missionary societies of the Church of England at home maintained many missionaries in Jamaica. But finding so much money provided by the Jamaica Legislature and by Parliament for the Church here, they have withdrawn wholly from this island. I append a paper which has been drawn up for me, which may be useful to your lordship as an index to the local ecclesiastical legislation of this colony.

7. At the present moment it will be sufficiently near the truth, for practical purposes, to assume that less than one third part of those in Jamaica, who effectively belong to any Christian communion, are attached to the Church of England; whilst a large number of the inhabitants, I am inclined to think nearly two-fifths of the whole population, never attend, and have not practically any opportunity of attending, the religious services of any denomination whatever. The Nonconformists of course do not profess to provide for the religious instruction of the black population in every part of the island. They restrict themselves to their own flocks, and to the neighbourhood of the stations established for the sake of those flocks. The clergy of the Church of England, though nominally the whole island is partitioned out amongst them, do not pretend that they afford religious instruction in all parts.

8. On my arrival here, in the middle of 1866, whilst the financial position was such as to threaten public bankruptcy, I found an excessive proportion of the revenues appropriated to the support of the Established Church. The amount so appropriated in 1864-65, besides the share of the Parliamentary Grant, which was 7,500*l.* more, had been in the aggregate no less than 37,956*l.* 0*s.* 6*d.* For the same year the gross revenue applicable to all purposes (exclusive of the Immigration Fund and its charges), was only 314,069*l.* 12*s.* 11*d.* But so ill-arranged was the system, that it may be confidently said that under any tolerable arrangement, less than half the money would have afforded a better result than was afforded by all this large expenditure. Practically the clergy were under no effective control; for if they avoided gross offences, they could not be corrected. Several of them were physically incapacitated, but none could be forced to retire. There was no retiring pension. Whilst the Establishment could boast of many excellent, hard-working, and useful men—men who would have been a credit to any Church Establishment—there were some upon it whose usefulness was as nothing, or as next to nothing. For such cases there was no remedy. Whilst at some places there were more Church of England clergymen than were wanted (an all but empty church being sometimes to be found close to a fully attended meeting-house), extensive and populous tracts of country were left destitute of all religious instruction of any sort. The Governor and the Bishop together had no power to remove an Island curate from one place, where he was not wanted, in order to station him at another place where he was wanted. Such being its condition, that the Established Church was in discredit, is not surprising.

9. As the law under which this state of things was established was so soon to expire, the course adopted,



which was sanctioned by the Secretary of State, was to grant pensions to such clergymen incapacitated by age, or bodily or mental infirmity, as chose to retire from the service; and to abstain from filling up vacancies so caused, or occurring by death; but making provision, out of savings thus effected, for the employment, where necessary, in a few instances of temporary curates, but in most instances of catechists at comparatively small salaries, the catechists being superintended by neighbouring curates. Whenever an important cure thus became vacant, some clergyman has always been induced to consent to a transfer from a less important station to the more important station vacated, leaving the less important cure to the catechist. A law was passed empowering the Governor to make such arrangements, out of savings arising from lapses. In this manner, since August 1866, the list of clergymen receiving pay from the colony, whether on the establishment or temporarily employed, has been reduced, up to this time, by fifteen; that is to say, from eighty-one, at which it then stood, to sixty-six, at which it now stands. The offices upon the establishment of seven rectors, of eleven Island curates, and of one stipendiary curate, have been abolished, whilst only four ordained clergymen have been temporarily employed. By these means the charge for salaries, after making allowance for arrangements connected with the substituted curates and catechists, has been reduced already by 5,042*l.* a-year; which, after allowing for pensions, still leaves an immediate saving of 3,983*l.* a-year. A further saving has been made in the ecclesiastical department by throwing on the voluntary contributions of the congregations the miscellaneous charges connected with Church Services, which amounted in 1864-65 to 6,990*l.* This expenditure came out of the public chest; but being treated as part of the parochial expenditure, which was not detailed, it was never shown in the public accounts. Altogether there has been a reduction of 10,973*l.* in the ecclesiastical charges, which will become more as pensions fall in; and the number of clergymen receiving pay from the colony has been now reduced to sixty-six, which happens to be within one of the number the bishop has assumed to be necessary for a reformed establishment. There is one additional retirement, that of a rector, arranged for within the current year. When this retirement takes effect, there will be no more rectors left than there are now parishes (of which eight have been absorbed), and the number of ordained clergymen receiving colonial pay will be sixty-five.

10. It is my firm conviction, that after this considerable reduction of charge, the Church Establishment in Jamaica is at this moment more efficient, as well as more respected, than it ever was before. That it is not less efficient than it was, I have the authority of one of its most influential and worthy dignitaries, the Archdeacon of Cornwall, who, in an address to which I shall again have occasion to allude, after observing that the ecclesiastical expenditure of the colony has been reduced, including the parochial charges, from about 40,000*l.* to 24,365*l.*, says, "and yet I venture to say that on the whole the usefulness of the Church has not been materially diminished."

11. The clergymen of the Church of England, according to the last Blue Book (1867), claim average congregations of 25,440.\* Besides these there were, according to the same Blue Book, thirty-four Baptist ministers, whose average congregation are not returned in the Blue Book, but are stated in a Parliamentary paper of February, 1866, relied on in a petition from the Jamaica Baptists, lately presented, at 26,483, supported wholly by the voluntary contributions of their congregations. Twenty-nine Wesleyan ministers, supported partly by grants from their society at home, and partly by voluntary contributions in the island; claiming average congregations of 25,250, including those of their Catechists. Fifteen Moravian ministers, supported in the same manner, claiming average congregations of 10,900. Nineteen United Presbyterian ministers, similarly supported, claiming average congregations of 6,467. Seven ministers of the London Missionary Society (or Independents) similarly supported, claiming average congregations of 5,630. Three ministers of the United Methodists, supported by voluntary contributions, claiming congregations of 1,070; and one minister of the American Mission, similarly supported, I believe, claiming average congregations of 212. There are also two ministers of the Church of Scotland, receiving an allowance from the revenue of 367*l.* 10*s.* a-year, claiming an average congregation of 400; and six Roman Catholic priests, supported on their own system, and receiving an allowance of 100*l.* a-year from the revenue, claiming average congregations of 4,484. The Wesleyans avail themselves largely of the assistance of catechetical schoolmasters at out-stations, thus trebling their power; and so also do the Baptists. Before the measures explained above were adopted, nothing was expended from the revenue upon Church of England catechists. There are fifteen small catechetical stations belonging to the Home and Foreign Church Missionary Society; and two catechists besides are supported wholly or mainly by the Imperial grant. The population of Jamaica may be estimated at present certainly at more than 460,000 souls. The bishop estimates it at 500,000; and, considering the probable omissions in the last census, I do not think this estimate excessive.

12. The above analysis gives to the Established Church an average attendance of 25,440, and to the several Nonconformist communions in the aggregate an average attendance of 80,896. But there is no doubt that a rigid numeration would greatly reduce both numbers. It would be, I think, a very excessive estimate, were the actual congregations taken to represent 100,000 souls belonging to the Church communion, and 300,000 belonging to Nonconformist communions; but even such an estimate would leave about 100,000 belonging to no communion. The bishop estimates the number of persons under the charge of Nonconformist ministers at 200,000, and I dare say this is about the correct figure. If so, that leaves about 300,000 for those under the charge of the Church, and for those for whose religious instruction no practical provision is made; and in this case the last class, which is an increasing class, and the only increasing class, could not be assumed at much less than two-fifths of the whole population. I am inclined to believe that this last is an estimate not very far from the truth.

\* In a subsequent despatch Sir Jno. Grant corrects these figures, and names 31,938 as the probable number.

13. I believe the above to be a fair summary of the state of things, upon which we have now to operate.

14. The general character of the scheme which, before I received your lordship's despatch of the 1st of March I had in contemplation to propose, formed when, having received no instructions for making any fundamental change, I considered my duty to be restricted to devising an effective and economical plan for an administrative reform of the ecclesiastical system I found established, shortly described, was as follows:—

15. The number of parishes being now reduced from twenty-two to fourteen, each containing a population not very different from the average population of all, I contemplated the retention of one rector in each parish, to be selected (hereafter as vacancies should occur) for his administrative efficiency, to whom, with the cure of his own ecclesiastical district, should be entrusted in subordination to the bishop the general supervision of the ecclesiastical establishment in his parish. Under such an arrangement the offices of the three archdeacons would have become superfluous; and still the bishop would have had no more to do than he could do easily. Under the rector I contemplated the retention of two or three curates, each of whom should have his own ecclesiastical district, within which he should superintend two or three catechetical schoolmasters at out stations. These curates, prospectively, might have been ranked in two or three classes, on an ascending scale of pay; promotion from a lower to a higher class being the reward only of a laborious and successful performance of duty. I should have recommended the adoption of the Wesleyan system, which is very well organised, and which, I am informed, works very well. By this system each clergyman ministers in turn at one of about three stations, including his own head-station, service being performed, whenever he is not himself present, by a catechist. Thus the clergyman keeps himself personally known to, and personally directs a flock, extending over at least three times the area which he could otherwise hope to influence; and thus a cheap Establishment would have been able to do what the present costly Establishment does not do; which is to leave no populous and extensive tracts of country, how poor soever the people may be, without religious ministrations of any sort. And it is the doing of this which, in my opinion, is the one great argument in favour of a State-paid Church in countries where Nonconformists abound and flourish as they do here. In places where there are Church of England parishioners, belonging to the more wealthy classes, desirous of retaining the services of an ordained clergyman of their church, but where several Nonconformist communions afford good provision for the mass of the people (and there are several such places), my plan would have made it a condition of retaining an ordained clergyman, that the Conformist congregation, like the Nonconformist congregations, should pay towards their pastor's support.

16. Such a reform as that above described would not have satisfied those who object to an Established Church on religious, moral, or economical grounds, from whom numerous petitions have been presented to the Legislative Council. Neither would it have satisfied those who, being of the upper or middle classes, and belonging to the Church of England, think that they have a right to have a costly Establishment adjusted especially to their wants, but paid for by all classes equally, including both those who voluntarily support different religious establishments for themselves, and those inhabitants of places wholly neglected by all denominations, for whose wants the Established Church does not and cannot provide. But I believe that some such reform would have been not unacceptable to many thoughtful and liberal-minded Church of England colonists, lay and clerical, who are deeply impressed with the duty of not leaving a large proportion of the population without any religious instruction at all. The bishop has propounded a scheme of reduction, combined with a system of charging pew rents for a large proportion of the sittings in churches, and of agitating for voluntary contributions in aid, not inconsistent with the scheme of reform above described, though I believe that generally his lordship is supposed to have been too sanguine as to the amount of income derivable from the two sources relied upon. I append a copy (Enclosure 2), of an address by the Venerable Archdeacon Rowe, which I take to be in accordance with the largest and most enlightened view held by the Church party in this colony; and which I think supports what I have said above. With a copy of his address the Archdeacon sent me a paper, showing the sentiments of a meeting of clergymen lately held at Kingston, a copy of which paper is also appended (Enclosure 3), with another memorandum showing the number of ministers of religion, which may be useful as a reference (Enclosure 4).

17. But whatever may be said of the scheme above sketched, it is certainly not in accordance with the principle laid down in your lordship's despatch of the 1st of March last. It would continue the practice of giving exclusive favour to one communion. As your lordship will be in a better position for testing the worth of such suggestions as I have to make, by knowing my opinion on the general question involved—(an opinion which is otherwise of no consequence)—I hope I may be acquitted of presumption in expressing my belief that, as an ultimate principle, none other that could be laid down for my guidance would be so just and prudent as that which I understand to be laid down by the Order cited. Where a Church has influenced less than one-third part of those who really belong to any communion; and where there are probably two-fifths of the population still to be drawn into some Christian communion or other; and where this last class is increasing rapidly year by year, it appears to me that the obviously proper course is to endeavour to extend the influence, not of one only, but of all the Christian communions we have available for the good work. The practical introduction of this principle is surrounded with difficulties; but if it be permitted to work gradually towards the object—(which method of proceeding seems to me to be indicated by what I regard as the practical necessity of making the disconnection of the Government with the Established Church a gradual and not a very rapid process)—then I shall see no reason to despair of success.

18. In regard to the clergy on the Establishment at present, I recommend the continuance, after the close of the present year, of the system which will then have been acted upon for upwards of three years; which is to fill up no vacancies that may occur, whether by death

or retirement, but not to interfere with the present emoluments of the remaining working clergymen on the list. But I am of opinion that in justice to the taxpayers of the colony, all such clergymen upon the establishment, as by reason of age, or of physical or mental disability, may be incapacitated from the proper performance of their work, and all who in fact are not active and useful clergymen, should cease to draw further salary, but should be allowed to retire on the authorised pension. To judge from the experience of the last two years and a half, the process of reduction, by the operation of this system, would be quite as rapid as prudence permits. For although when State aid is reduced and made to correspond with the results of voluntary efforts, I expect everything from these efforts, time must be allowed for their development.

19. It would be advisable that the clergy should constitute for themselves an Administrative Board, for securing aid from their fellow-Churchmen at home, such as is given to most of the Nonconformist communions by their respective connections in the mother country, for encouraging contributions in the island, for providing for the gradual supply of cures that fall vacant, and so drop out of the establishment, and for superintending the discipline of such cures after they are given over by the Government. To such a body I think the churches belonging to such vacant cures should be made over as the vacancies occur. Till such vacancies occur, I think the churches and rectories should be maintained in repair, as at present, at the public charge, and so long as a rector, a curate, or a catechist should be retained upon the old establishment, drawing salary from the colony, I think he should be under the orders of the Governor, assisted by the bishop, who should have power to employ him wherever his services may be most required.

20. The saving of colonial expenditure which this system will cause, will not be great immediately; as, for some time to come, much of it will be absorbed by pensions; but it will be from the first not inconsiderable. This saving, as it accrues, I recommend to be employed exclusively in encouraging the constitution of missionary stations in those remote, benighted, and neglected tracts of country in the interior of the island, to which I have above alluded, tracts lately become populous, and every day becoming more populous, by the constant settlement therein of negro cultivators. The great and rapid extension of a profitable and happy cultivation, which the daily increase of such tracts demonstrates, is one of the most encouraging symptoms of the present time; but what should be an unqualified good, will become a great and dangerous evil, if this population should relapse towards a state of heathen barbarism. In some of the darkest spots in Jamaica, this is the present tendency; and we know that elsewhere relapse into barbarism has happened to some of the same race of people.

21. I do not know how far the Nonconformist communions could be induced to accept State aid towards the extension of their religious influence. Some I believe, when convinced that such acceptance would leave them as free to act and to teach, according to their own consciences, as they are now, would accept such aid thankfully. Some, I fear, would feel such acceptance to be contrary to their principles. For, unfortunately, the character which the opposition to one State supported, and inadequate Church Establishment, to the exclusion here of all material State support to other communions, has assumed, is that of opposition to any State-support of any religious communion, rather than to the State support of one communion exclusively. Yet this last, I am convinced, when regarded from the statesman's point of view, will be seen to be the sound form of the objection to the existing condition of things.

22. That such a system of impartial aid, meeting voluntary efforts half way, and operating only to double the effective results of such efforts, will work well here, if it be accepted, I think is proved by the success of the system, just introduced, of grants in aid to schools, which is founded on precisely the same principle. This system, in regard to schools, is now but in its infancy here; yet its success has been demonstrated already, in a manner which has exceeded the most hopeful anticipations.

23. It is for your lordship's consideration, supposing some one or more of the most important Nonconformist communions here to decline acceptance of State aid in any form, whether the tender of such aid equally to all would be a true and honest act of practical impartiality, or not. In my judgment it would be so. But I cannot undertake to say that it would put a complete stop to all agitation. A communion prevented by its own peculiar views from participating in the State aid proffered, when seeing other communions prospering with such aid, instead of reconsidering the soundness of their own views, when applied to the circumstances of this particular island, might be tempted to accuse the Government of practical, though perhaps not theoretical favouritism. But I do not think that such accusations would be reasonable or just. I am decidedly of opinion that a voluntary system, in the sense of a system which allows no State aid in any form to the ministers of any persuasion, in the exercise of their all important mission, would not secure every part of this island from lapsing hereafter into a condition of semi-barbarism, without show of religion, or with superstitions worse than no show of religion. Holding this opinion, I cannot recommend her Majesty's Government to run so great a risk, merely to avoid the chance of a complaint which, in my judgment, would be neither reasonable nor just.

24. I am, however, not quite without hope that all our communions may be induced to accept aid in one form or another. For it is but justice to all to say, that nothing could be better than the spirit in which this great question has now been agitated here. This acknowledgment is due equally to Conformists, and Nonconformists, to ministers of religion, and laymen. A better time, therefore, for introducing here a system founded on sound and permanent principles, and for that reason promising ultimate success, there could not be than the present, when old bitternesses are toned down to a degree which is truly surprising. One of the great difficulties which the several communions here have to struggle against, is the cost of maintaining their religious buildings in decent repair; to say nothing of the cost of new erections. It may be found that assistance in this form would be acceptable, where money given in other forms would not be so.

25. Except the congregations (if such congregations



still exist) of some self-appointed native preachers, who have separated themselves from the body to which they originally belonged, we have none but respectable communions here. Now, if the colonial Government were authorised to build and maintain in repair a chapel and a minister's house and a school, in the midst of one of the dark places I have mentioned, for the use of any minister approved by any respectable communion, I believe that every communion might take advantage of the offer, some in this place, and some in that. The Baptists here are at a disadvantage in regard to any new missionary station, inasmuch as, in a most honourable, though perhaps exaggerated spirit of self-reliance, they have forgone all aid from their wealthy parent society at home, and now depend wholly on the voluntary offerings of their old and attached congregations. But I do not understand this rule to be unchangeable; and I think it might very wisely be changed. With such a change of rule the Baptists would be no longer at a disadvantage on new ground, where from the very nature of the case, little or nothing for the support of an educated minister can be expected at first from the voluntary offerings of the people.

26. I recommend that the Government should be authorised, whenever funds become available, to meet half-way any society who may be found willing to establish a mission at any place now destitute of religious instruction, by a grant in aid equivalent, within a reasonable limit, to the funds made available for the purpose by the society; such equivalent grant being made in any form most acceptable.

27. And I recommend, that in the case of places very urgently requiring the presence of a pastor, but where no society is prepared to establish a mission, the Government may be authorised to establish one itself, without being restricted in its choice of a pastor, either to Conformist or to Nonconformist ministers.

28. There may remain some details still for discussion, but I hope that the above may be considered, for the present purpose, a sufficient description of the plan upon which I recommend the carrying into effect your lordship's instructions.

29. Your lordship has required the fullest information I can procure as to the comparative working of the voluntary and endowed religious bodies in Jamaica.

30. If I rightly apprehend what the voluntary system means, there is only one important religious body in Jamaica which works upon this system; and the classification into endowed communions, and communions under the voluntary system would be very far from exhaustive. Such a classification here would leave out all the important Nonconformist communions, except that of the Baptists. I understand by the voluntary system, strictly speaking, a system under which ministers of religion are wholly supported, and the expenses of all the services of religion are wholly defrayed, by the contributions, not enforceable by law, of the members of the congregations served. As all the important Nonconformist communions here, except the Baptists, are largely, I believe I may say mainly, supported by extraneous aid, that is to say by the aid most freely given of their parent communions at home, they are not, in this sense, upon the voluntary system. The question then as to the working of the voluntary system here, is a question as to the working of the Baptist system.

31. After the great era of emancipation the Baptist ministers entered the field with advantages, of which they made good use. In consequence of their worthy exertions in the two great causes of making the slaves Christians and of making them freemen, they had gained their love and their unbounded confidence. The mad and bitter days which immediately followed emancipation, could not but add to the just influence of such friends of the emancipated class as were the Baptist missionaries. Consequently, wherever Baptists congregated, large and very costly chapels arose, paid for by voluntary contribution; and very ample provision for the ministers was made by unstinted voluntary contributions. In this flourishing state of things the Baptist missionaries here abandoned all pecuniary connection with the Baptist community at home. But gradually, as time wore on, as wiser and better courses were adopted by others, and as the old generation which remembered the bad days died out, the peculiar advantages of the Baptists dropped away. For some time past it is not doubtful that the power for good once possessed by this communion here has been to some extent crippled from want of adequate means. The number of the members of their communion has admittedly been much reduced, but what I regard as a far greater evil is, that as their best ministers die out, they find it always difficult, indeed sometimes impossible, to replace them by men of the same stamp. A worthy and much-respected Baptist minister has been named to me, who was literally starved out of a populous and thriving parish, where for years he had been exercising his ministry to very great advantage. When such a case can occur, the difficulty of obtaining an adequate supply of new men of the best class must be apparent. The fact is to be lamented, but it is not the less a fact, that even in respect of the old Baptist negro connection, the voluntary system has become a losing experiment; whilst its continuance will render the expansion over new ground of the legitimate and useful religious teaching of this communion, I fear, hopeless.

32. It is, I think, not always sufficiently considered how widely the position of communions in England unsupported by the State differs from that of such communions here. In England the number of affluent members of Nonconformist communions is notable. Here such communions are made up almost exclusively of the poorer classes.

33. What the practical working of the endowed Church has been, is described above. It has been more or less satisfactory to the higher classes; but its influence on the mass of the population has been quite incommensurate with its excessive cost. Its working is susceptible of great reforms and improvements; but having no pecuniary support from those for whose sake it exists, it is necessarily a heavy charge on the general revenues; whilst, as other denominations are made to pay for it, in the shape of direct taxation, though they repudiate its teaching, and support another ministry for themselves, its existence is, and ever must be, regarded by them as an injustice.

34. There remains to be described the working of those religious bodies which are not endowed, and do not adopt the voluntary system, properly so called; but which receive effectual extraneous support from the parent body

at home, whilst they also collect from their congregations whatever their congregations can easily afford to give. So far as I have been able to learn, the working of these bodies is very satisfactory. I do not hear that they are extending their influence in any notable degree over new ground; but I believe them to be holding their own, indisputably.

35. I cannot believe that the communion of the Church of England, the most wealthy national communion in the world, if the position of the Church here were assimilated to that of the Nonconformist communions, so as to make the necessity of home support as apparent in the one case as in the other, would be the only religious community in the British Islands who are unwilling to aid their brethren here. When it becomes manifest that the Church here requires their aid, the members of that communion, who maintain with infinite liberality missions all over the world, cannot except the West Indies from the sphere of their benevolent action. When they find that their aid is as much needed here as anywhere, and that whatever they may give here will be as faithfully and usefully employed here as anywhere, they must feel that the West Indies have a claim upon them which no other part of the world can have. As, between places having no special claim on England, it may perhaps be felt that a giver has a moral right to give to this place, and to refuse to that as may suit his fancy. But when the necessities of Jamaica, or of any other West Indian colony become manifest, its special claim upon England and Englishmen cannot be withstood. We forced these Africans from their homes and fixed them here. We made them slaves, and we have emancipated them. We cannot abandon them now; we dare not say to them, knowing what the certain result would be, "Subscribe for all your own religious wants, or go without religion, as you please." All the great Nonconformist communions, to their great honour, have felt this. I cannot doubt that the communion of the Church of England will feel it as keenly as any, when all communions are placed upon an equal footing. In my opinion, as things were here formerly, with a very costly Church endowment, of which a very large part was wasted, the great Church Missionary Societies acted prudently and properly in withdrawing their aid from Jamaica. But as things will be when your lordship's instructions are carried into execution, I should think very differently of those societies were they not to bring this interesting colony once more within the sphere of their action.

36. With such aid from Churchmen at home, as I believe they will give, and as I am sure they ought to give, the Church of England here, under some such system as the one I have recommended above, will take its proper place amongst the religious communions of this colony, and, like the rest, will do good in proportion to its cost. Under some such system the members of the Church at home will only have to do for it, in proportion to their means, a tenth part of what has been done for several Nonconformist communions here by their friends at home, in order to provide well for all the religious wants of the island, present and prospective.

37. I am sensible that in this despatch I have discussed the great question, on which my views have been required, in a manner far below its importance. My recommendations, however, are the result of mature consideration. But what I have mainly endeavoured to do is to lay the material points of the case fairly before your lordship, in order to assist her Majesty's Government in forming their judgment upon it.

A memorandum sent with the despatch contains lists of the Episcopalian and the Nonconformist ministers, &c.

Earl Granville's reply was not written till the 16th of November, and was as follows.—

I have given my best consideration to your able and exhaustive despatch, No. 180, of the 23rd of July last, on the present state of the various religious communions in Jamaica, and on the future position of the Anglican communion. The despatch contains three proposals:—

1. Reform of the Established Church.  
2. Disestablishment and disendowment of the Church of England on the present footing, to be succeeded by some pecuniary aid from the State for strictly missionary purposes.

3. Simple disestablishment and disendowment.  
I agree with you, that the first proposal need not now be considered. It probably would have made the Established Church more efficient, and supplied some of the deficiencies of its present action. But it is inconsistent with that religious equality which my despatch, No. 26, of the 1st March last, informed you that her Majesty's Government have determined to establish.

With less than one-third part of those who effectively belong to any Christian communion attached to the Church of England, and with nearly two-fifths of the population never attending any religious services, it would be unjust to devote the proceeds of taxes, levied from the whole population, to a body to which so small a portion belongs.

The scheme of giving some pecuniary assistance to various denominations has considerable advantages to commend its adoption.

In Jamaica the purely voluntary principle has failed to reach large masses of the people, and the Baptists confess that, since they ceased to avail themselves of pecuniary aid from this country, the number and influence of their missions have decreased.

It may be urged that this circumstance was caused partly by the unsettled and depressed condition of the island in recent years, and that your wise and successful administration of affairs has restored the finances, and made the population prosperous. But this statement is conjectural. And it may also be urged that this is a state of things which justifies a reasonable amount of contribution from the general fund, in order to extend the benefits of religious instruction to that large portion of the population who do not now enjoy any. Your plan, therefore, which, however, would require great attention as to details, is one which I should be glad to sanction if it could be adopted with general concurrence. It would have the great advantage of making pecuniary aid depend upon successful results. If one denomination should lend itself more than another to assist in making spiritual provision for the spiritually destitute portion of the population, the superior efforts of that denomination would be met by increased pecuniary

assistance. It might reasonably be expected that in some degree, at all events, this system might reach those multitudes of heathens whom neither the Established Church, nor the existing voluntary bodies, have influenced.

You hold out some hope that general concurrence might be obtained for this plan, by offering aid in various shapes to those religious denominations who desire to address themselves to the task of propagating Christianity among those now destitute of religious instruction. I shall look anxiously for your report as to how far this hope is realised; for, if such a concurrence cannot be obtained, the objections to the scheme seem to be insuperable. As you have pointed out, there is no property set apart for religious purposes in Jamaica; all funds for those purposes must come out of the taxes levied on the whole population.

I do not think it necessary at present to consider at any length the various difficulties in detail that would have to be met in any scheme of the kind. The Government, under such a system, would have to waive the principle that, when any portion of public money is to be expended, it should be under official control and responsibility; and, as one great stimulus to exertion, on the part of the different religious bodies, would be to contend for the same ground, it would be difficult, without such control, to distribute their exertions so as to embrace the whole population.

If, however, you can obtain a general concurrence from the different denominations, it must be hoped that these minor difficulties may be overcome. Should you fail in obtaining this concurrence, it would not be wise to inaugurate this system. Nothing will then remain but a simple disestablishment and disendowment, with due regard to vested interests. In that case you will have to consider how far any moneys which may become available, by the abolition of the Establishment, may be used for educational purposes. But, until I hear from you, whether the various denominations have been brought to concur in your scheme, it is unnecessary for me further to pursue this subject.

The present pecuniary provision for the clergy of the Church of England in Jamaica will expire with the present year (1869), but it has been stated by the Bishop of Kingston's Commissary that on its expiration certain endowments, which have only been suspended during the existence of the current endowments, will, under the sixty-fifth clause of the Clergy Act, be revived. However this may be, her Majesty's Government have no objection to your proposal, that the incomes of existing incumbents should be continued to them during their lives, or rather during their discharge of their duties, with moderate pensions, on the scale sanctioned by the preceding Government, on their becoming incapacitated by age or sickness; and it will be for you to consider whether an Act should be passed continuing the present provision for the clergy, with this limitation.

The despatch of Earl Granville, dated the 1st March, 1869, referred to by Sir J. Grant, has not yet been made public.

#### THE UNIVERSITY TESTS QUESTION.

(From the *Daily News*.)

About a month ago a deputation waited upon the Prime Minister to present to him a Memorial from certain of the "resident Heads, resident Fellows or ex-Fellows of Colleges, Professors and officers of the University of Cambridge, or of some College thereof," praying for the abolition of religious tests at present imposed as the condition of a vote in the Senate, or of appointment to a University office, or to a Fellowship in a College. A hundred and sixteen names were attached to the declaration. As was pointed out at the time, the memorialists contained in their ranks an absolute majority of the Tutors of Colleges, and a majority also of the Council of the Senate. The chief teaching body of the University, and its chief governing body, thus unequivocally pronounced themselves in favour of the removal of theological tests for all offices other than those necessarily held by persons in Holy Orders. Out of a hundred and seven persons engaged in the University in the work of teaching, fifty-three signed the declaration, or all but an absolute majority of the whole. A considerable number of those who do not actually support the movement, or lend it the sanction of their names, cannot be ranked among its active opponents. Many of them give it their silent sympathy; a still larger number look on with negative acquiescence. Timidity, in some cases, and an unwillingness to join at the last hour in a controversy which is certain to be settled without them, have led many to keep aloof. Some, perhaps, do not approve in itself, as the best possible, a settlement which nevertheless they perceive to be now the best practicable, and for this reason take their place tacitly in the ranks of those who, in not being against the change, are really for it.

So much as this was obvious a month ago. New light has, however, been cast on the comparative strength of the movement in favour of the abolition of tests and of the opposition to it, by a counter-declaration which has lately been drawn up, and which has been forwarded to Mr. Gladstone. This document does not in its terms conflict absolutely with the original Memorial. It protests against "any enactment for relaxing religious tests in the Universities and Colleges which fails to secure the religious character and worship of those institutions in connection with the Church of England." It does not, therefore, oppose relaxation *simpliciter*. The Master of St. John's, in presenting what, for the sake of distinction, we may call the Liberal Memorial to Mr. Gladstone, expressly stated that he and his friends did not desire any legislation which should interfere with the Chapel services, which are already protected by the Act of Uniformity. They would be satisfied with a clause in the bill which they ask the Government to introduce, which should prevent any College from making attendance on chapel services compulsory on Nonconformists. This condition ought to meet the objections of those whom we may call the



counter-memorialists. We do not know whether the eighty-nine gentlemen who have put their names to the more recent document ought not to be counted as a reinforcement of the opponents of tests rather than as their adversaries. They may help in the former character; in the latter, they cannot long hinder. We have already pointed out that the list of signatures to the earlier and more thorough-going document contains the names of an absolute majority of College Tutors, and of the Council of the Senate, and half the teaching strength of the University. Attached to it are the names of fourteen Professors. The counter-document, which has fewer signatures than the earlier one by seventeen, bears the names of eleven Professors only. In the Heads of Houses lies the chief Conservative strength of the University residents. Nine of these gentlemen have signed the more Conservative document; and only four the more Liberal one. This minority, however, includes the heads of the two great Colleges of Cambridge—the Master of Trinity and the Master of St. John's.

The real opposition to the Liberal movement is not represented by the document on which we have commented. If in the declaration that the relaxation of theological tests should be accompanied with some security for the maintenance of the religious character of the University and its Colleges in connection with the Church of England, no more is meant than meets the eye and ear, an agreement ought to be possible between the signers of the first and the second Memorial. The bill which her Majesty's Government is asked by the more advanced reformers to introduce, does not impair this security. It would simply open Fellowships and Tutorships in Colleges, not necessarily held by clergymen, lay Professorships and Readerships, and the University franchise to Nonconformists. The distinguished men who put their names to both Memorials seem, so far as their language interprets their thoughts, to be practically of the same mind. If so, the resident members of the University are practically at one. Both sets advocate the abolition or relaxation of tests, with security for the religious character of the University and its Colleges. The only difference between the two classes is that one is thinking chiefly of abolition, and the other of security.

At Cambridge this fact has been very clearly discerned; for a third memorial has been prepared, in which the true opposition speaks. The framers of this document protest against the abolition of religious tests, whether by a permissive bill such as that introduced by Sir John Coleridge last session, or by a compulsory one such as that to which Mr. Gladstone has pledged the Government. They denounce such a measure as calculated seriously to imperil the Christian character of the University and its colleges, and their efficiency as places of religious education. The memorialists also deprecate any measure which should transfer the government and teaching of the University and its Colleges altogether or in part into the hands of persons who are not members of the Established Church. This third memorial is signed by only forty-eight persons, including three Heads of Houses and one Professor. Within these limits the real opposition to the abolition of tests at Cambridge is confined. Practically, the University, so far as its resident, governing, and teaching members are concerned, is of one mind with itself and with the nation. Even if it were not so, the University exists for the nation, and not the nation for the University, and the nation's will would have to be done. But it is satisfactory to find that there is concord. This fact will facilitate a settlement; and in spite of the dilatory pleas offered by Mr. Bright the other day at Birmingham, it removes every excuse for delay. The Government, the House of Commons, the Universities—for the case of Oxford is practically the same as that of Cambridge—and the nation have made up their minds. There is no excuse for procrastination, against which there are many arguments, both of convenience and of justice.

The *Telegraph*, commenting on the statement made by the signatories of the two declarations that, were a religious test abolished, the Christian character of the Universities would be imperilled, remarks that it is difficult to see how the danger would arise. At present the rigid exaction of tests does not banish heterodoxy from Oxford. The "Nemesis of Faith" was written by a resident Fellow; the "Essays and Reviews" were contributed, for the most part, by distinguished Oxford men; and from Wadham College have come the whole of that circle of devout Atheists who profess the Comtist religion. Mr. Froude says that in the hands of academical men the tests are like the withes that bound Samson—they break at the first touch. The nation demands that the Universities should be made national; not because it is indifferent to the Anglican Church, but because it sees the fairness, the justice, of throwing the highest academical prizes open to the highest talents and accomplishments of the country. It needs no prophetic eye to see that such a result is not less inevitable than the advancing of the tide. But the *Telegraph* whispers a word of comfort in the ears of timid Fellows and Heads of Houses. They fear that an influx of Dissenters would weaken the faith of the Church of England students. Will not the results be exactly the opposite? Will not the comparatively small number of Dissenters be influenced by the great and influential class of Churchmen who will crowd the College halls and common rooms? And is it not Dissent, rather than Anglicanism, that has to dread the change? The Tory residents of Cambridge are fighting, not only against justice, but against their own creed. Fortunately, they are fighting against the inevitable.

The *Pall Mall Gazette* thinks it may be said with

tolerable accuracy that public opinion at Cambridge is divided into three parts. Half the University openly demands the abolition of all tests by a summary and comprehensive manner. Considerably more than half the remainder is willing to give up a share of the government and the fellowships, but wishes to retain certain safeguards, to be hereafter specified. About a fifth of the whole number (that is, 48 out of 237) is still of the opinion, which very lately was that of an overwhelming majority, that no more concessions should be made. This being so, there can be no reasonable doubt that as soon as a Liberal Government chooses to insist upon the measure, tests will be altogether abolished. A majority of four-fifths even within the University is in favour of some large concession, and we need not run over the considerations which prove how futile and unsatisfactory any attempts at satisfying the *tiers parti* are certain to be in this as in many other cases.

#### RECONSTRUCTION OF THE IRISH CHURCH.

There is again (says the Dublin correspondent of the *Times*) some prospect of the clergy and laity in the archdiocese of Dublin working harmoniously together in the reconstruction of the Church. Since the unfortunate rupture at the diocesan meeting in the Central Concert-hall the parties have kept aloof from each other, and their movements, as far as they have moved at all, have been conducted in a desultory and irregular way. It is satisfactory to find that more friendly relations have now been established. An adjourned meeting of the consultative and advising committee appointed at the late Diocesan Conference was held on Thursday, under the presidency of the Marquis of Drogheda. Since the last meeting of the committee a deputation waited upon the Archbishop of Dublin to ask his assistance in obtaining answers to certain queries addressed to the clergy. A conciliatory letter in reply, addressed to the Marquis of Drogheda, was read by his lordship. It expressed a willingness to co-operate in procuring the information. A long discussion arose as to the mode of sending the circular to the clergy, some clerical members recommending that it be started with them, and circulated by his Grace's authority. This was objected to. A clergyman ventured to say that he would not attend any meeting unless with the sanction of the authority. Another clerical brother repudiated the sentiment, as involving the papal doctrine of unlimited obedience. After a long discussion it was agreed that the Archbishop should be asked to send the queries to the clergy, and the secretary directed to send them to the laity. A resolution was proposed asking the Archbishop to co-operate with the committee. Its terms were objected to, as involving an admission that these proceedings had been irregular, and after a score of unsuccessful amendments one proposed by the Marquis of Kildare was adopted. It was in the following terms:—

That the best thanks of this meeting be given to his Grace the Archbishop for his offer of co-operation, and that his Grace be requested to summon a meeting of the delegates, clerical and lay, of this united diocese for some day next week.

The Marquises of Drogheda and Kildare, Sir E. Grogan, and the Rev. Mr. Daunt, who had been the ambassadors to his Grace, received the thanks of the committee for their services.

The diocesan Synod of Down, Connor and Dromore concluded its deliberations on Wednesday night, and agreed, after a division, to the following clause in their future organisation:—"In case the Bishops dissent from the two orders with respect to any proposed act of the Synod, all action shall be suspended upon it until the next meeting of the Synod, when, if again affirmed by two-thirds of each of the other two orders present and voting, it shall be submitted to the Bench of Bishops, whose decision shall be final." As to patronage, the Down Synod decided that the bishop should have the tertiary presentation. The report brought in by the standing committee with reference to funds granted to ministers by the Church Act strongly commended the making of commutations as proposed by the Act. Great opposition was raised to its adoption, but it was finally resolved that it be received, its adoption to come before a future meeting. Some speakers opposed the adoption of the report, stating that probably during the approaching session an additional Act would be passed, doing fuller justice to the Irish Church in some minor points, especially with reference to glebes.

There is a sudden change in the tone of the Irish Church press. In prospect of the meeting of the General Convention of Delegates, articles are appearing inculcating harmonious action between clergy and laity, and counselling both to submit absolutely to the authority of that body.

#### THE EPISCOPAL BENCH.

It is announced that the Bishop of St. Asaph, whose retirement has been spoken of for some time past, has actually sent in his resignation.

The Rev. J. Fraser has accepted the bishopric of Manchester. In communicating the fact to a friend, he says, "I have accepted, but with great anxiety, for these are anxious times, and a bishop's office is always a very responsible one." The Low Church party is much incensed at this appointment. "There is only one thing," cries the *Record*, "in which Mr. Gladstone has been consistent, and that is in his persistent exclusion of Evangelicals. So far as any preferment of importance is concerned, it seems to be with Evangelicals 'war to the knife,' nor do any tokens of political sympathies avail to mitigate his determi-

nation to keep them down. Seven mitres have been at his disposal, and not one has fallen to a representative of the Evangelical School!"

A correspondent of the *Daily Telegraph*, signing himself, "An Evangelical Layman" says:—"As a member of the Low Church party in the Church of England I ask leave to express what I believe to be the opinion of the party to which I belong on Mr. Gladstone's recent episcopal appointments. At the time the Premier appointed Dr. Temple to the see of Exeter it was loudly proclaimed by all the Liberal journals—your own included—that Mr. Gladstone had to consider the claims of all parties in the Church; at which statement no reasonable person could cavil. The claims, however, of the Low Church have been completely ignored, as I can easily prove. The following is, I think, a correct list of Mr. Gladstone's appointments:—

Salisbury.....	Dr. Moberly ....	High.
Winchester....	Dr. Wilberforce ..	"
Exeter.....	Dr. Temple.....	Broad.
Bath and Wells	Lord Hervey.....	"
Manchester....	Rev. James Fraser	High.
Carlisle.....	Dr. Goodwin.....	"
Oxford.....	Dr. Mackarness...	"

Not a single Low Churchman has been appointed by the Premier to any of the bishoprics which have fallen vacant. This neglect of the Evangelical party is the more inexcusable from the fact that we have recently lost three of our representatives on the Episcopal Bench, viz., Drs. Waldegrave, Wigram, and Sumner; and have now only three Low Church bishops left, namely—Drs. Bickersteth, Pelham, and Baring—a number simply ridiculous, considering the extent and influence of the Low Church party. After this the less said of Mr. Gladstone's impartiality the better."

#### THE OECUMENICAL COUNCIL.

A telegram from Rome, dated Saturday, says that in a congregation of the Council held on the preceding day, the Senior Legate complained that the Fathers did not sufficiently observe the rule of secrecy, and that their speeches in the Council were too long. More than 300 of the Fathers of the Council have already refused to sign the petition which declares the definition of the dogma of the Pope's personal infallibility opportune. Several others have postponed their replies. Those Fathers who are opposed to the definition of the dogma have resolved to present a counter-petition, in case the question should be referred to the Council. It is believed that the project will not obtain the moral unanimity required by the Pope.

Other accounts indicate that the address to the Pope praying for the dogmatic definition of his personal infallibility is very far from being abandoned. One of the correspondents of the *Times* gives the following information on the subject:—

The address was not the offspring of mere individual initiative. There was communication with the Pope before it was set afoot, and the Holy Father approved it under conditions. I believe he said that for him to act on such an address it must have at least 400 signatures attached. Accordingly the draught was drawn up by the prime mover. At first I understood a German prelate, the rather notorious zealot Bishop Martin, of Paderborn, had it in hand; but his work was pronounced blundering, and two abler hands, those of Archbishop Manning and Spaulding (of Baltimore), took charge of it. The address drawn up by these divines has been circulating among adepts in such strict confidence that the document up to now has not been seen by the bishops of the Opposition. I would not say this fact particularly as another proof of the admirable organisation possessed by the party which garrisons the Vatican. It will, of course, be impossible to keep it from their knowledge long, but the end in view will already have been probably secured if only the knowledge of the exact text can be kept from them long enough to prevent their being prepared to challenge it at once. It has, however, transpired that the terms of the prayer would go to the fullest and most sweeping definition of infallibility, inventing practically every solemn utterance of the Pope with this quality. This is not surprising, for what could have been the good of ever mooted the point, unless it were intended to affirm it in a most conclusive manner. Now comes the question, what success has attended this attempt? In spite of various statements to the contrary, I myself believe that the number of adhesions secured is very large indeed, and I even have good reason for assuming that 500 is not above the mark. There is, however, no doubt as to the anxiety of the manager to get the matter through without loss of time, and it may even seem curious why there should be so much anxiety on this head if success is so very certain. To find an explanation, one must cast about somewhat in the realm of speculation. I am inclined to find it in the growing desire of Cardinal Antonelli to quash the disposition to discussion that has been shown in the sittings of the Council, and to carry through by a stroke of hand the cardinal end for which it has been convened before time might allow other and foreign elements who seem gathering to intervene on the scene. Certainly there is now a manifest feeling of haste abroad, and men are plainly affected with the idea that there is need for now taking time by the forelock and putting all irons in the fire.

On Friday a congregation of the Council voted the election of a committee to report upon the Oriental rites and on the Roman Catholic missions in foreign parts. The debate on the proposed changes in ecclesiastical discipline was then commenced. Five prelates spoke on the subject.

The Roman correspondent of the *Berlin Post* writes:—"The German bishops have resolved to present an address to the Pope in which they protest against the regulations imposed on the Council, and claim a right to make independent motions. They consider it intolerable that two commissions should have a right



to examine, revise, change, and mutilate as they please every wish and proposal before it can be discussed. The eight bishops who have separated from their countrymen and prefer the company of Spaniards and South-Americans will, of course, refrain from this step. Similar representations will also be made by the French bishops." The *Times* correspondent says that some of the German bishops show signs of flinching. It is well known that several bishops who were parties to the Fulda Pastoral could not bring themselves to subscribe the private memorial sent to the Pope by their colleagues. I now hear that bishops who on coming here expressed themselves in private very decidedly have drawn back. The Metropolitan of Salzburg and the Primate of Hungary, two of the most independent prelates in Christendom by position, have modified their attitudes, and it is now understood they are to receive the much-coveted red hat."

The Pope, in replying to the congratulations of his army on St. John's Day, made use of some words which have attracted much attention. He said:—"I will tell you something. A certain personage has asked for a great pardon, giving as an excuse for his faults that he had yielded to the violence of his Government, which had insisted on placing him at the head of the bands which have assailed and despoiled us. For a long time past we have known this, but we have been rejoiced to receive from this personage himself the irrefragable proof of it." When the first report of this language reached England it was at first interpreted by many as referring to the King of Italy, although standing in contradiction with all that is known of Victor Emmanuel's demeanour during his recent illness. The *Tablet* clears up the misconception, and explains that when the Pope mentioned a "certain personage," he was only speaking of the young Duke Cesarini Sforza, who was implicated in the last Garibaldian campaign, and had asked for forgiveness, which had been granted to him.

Cardinal Mathieu, who quitted Rome shortly after the meeting of the Council, returned on the 5th, the day on which his leave of absence expired.

The King of Burmah intends to present each of the 750 Fathers of the Council with a pastoral cross enriched with gems. That of the Pope is reported to be an Oriental masterpiece. The crosses will be transmitted through the Propaganda, which is daily expecting their arrival.

A committee of ladies at Winchester are endeavouring to raise 50*l.* in genuine subscriptions to present Dr. Wilberforce with a pastoral staff.

**CHURCH AND STATE IN FRANCE.**—At a meeting of representatives of the National Reformed Churches in the south of France, lately held in Nîmes, a committee was appointed to consider the best basis of reorganisation when the expected disruption of Church and State arrived, and to draw up rules for the conduct of a Free Church.

**THE IMPERMISSIBLE ARCHDEACON AGAIN.**—Archdeacon Denison, in a speech at a clerical luncheon at Taunton on Thursday, stated that the Bishop of Bath and Wells had informed him of his intention to convoke diocesan synods. The House of Commons was composed of Dissenters, Romanists, and infidels, and it was time to tell Parliament that if it touched the Church of England ten thousand men of Somerset would know the reason why. In conclusion the Archdeacon gave the assemblage his blessing (!)

**CIVIC DIGNITARIES AT CHAPEL.**—The Mayor and Corporation of Weymouth attended Divine worship in state at a Dissenting chapel, on Sunday week, for the first time. The place was Gloucester-street Independent Chapel. The Rev. R. S. Ashton preached on the occasion, selecting his text from Isaiah xxx. 21, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." There was a large congregation.

**THE SPIRITUAL PERRAGE.**—A very extraordinary event in connection with the representation of the Church in the House of Lords will occur at the opening of the next session, in less than a month from the present time. Seven new bishops will be entitled to take their seats as spiritual peers (provided the consecration of the bishop-nominate of Manchester can be accomplished within the time)—namely, Dr. Moberly (Bishop of Salisbury), Dr. Temple (Bishop of Exeter), Lord Arthur Hervey (Bishop of Bath and Wells), Dr. Harvey Goodwin (Bishop of Carlisle), Dr. Mackarness (Bishop of Oxford), and Dr. Fraser (Bishop of Manchester).

**THE BISHOP OF DOVER.**—It is announced that the Archbishop of Canterbury has offered two suffragans for the selection of the Crown, the one being his late chaplain and attached friend, Archdeacon Parry, and the other the Rev. Charles W. Sandford. The selection has been made of the first-named candidate, who will, under the statute of Henry VIII., be able to retain his Archdeaconry of Canterbury, although he will be now be titular Bishop of Dover, acting under the Primate's commission. Archdeacon Parry is the son of that distinguished navigator Admiral Parry, who was a model, both of a Christian gentleman and a Christian officer.—*Record.*

**THE REV. H. WARD BEECHER'S CHURCH.**—Mr. Beecher's annual auction of choice reserved seats in Plymouth Church came off on the 4th in the church. Mr. Beecher encouraged the sale by his presence. The bidding was quite spirited. Mr. Gage carried off the best seat, which is near to the stage and orchestra, paying 61*5* dols. therefor, including the annual rent. Mr. Bowen, of the *Independent*, and Mr. Claffin, the dry goods prince, paid respectively 490 dols. and 485 dols. for the next best selections. Mr. James Fisk, jun., was the purchaser of a pew. The net sum realised was larger than in any previous

year, and shows that Mr. Beecher's attractiveness as a "star" preacher has not declined.—*New York Times.*

**DISESTABLISHMENT IN JAMAICA.**—At the last meeting of the Executive Committee of the Liberation Society, the secretary submitted a statement of the proceedings taken, both by the Nonconformists of the Island and by the Society at home, to prevent a renewal of the Jamaica Clergy Act, which expired on the 31st of December, and, especially, to prevent the adoption of any scheme of concurrent endowment. Resolutions were passed expressing the highest satisfaction at the intelligence lately received that the act would not be renewed, and that the Ecclesiastical Establishment in Jamaica had come to an end, and particularly at the announcement of Sir John Grant that he had abandoned the idea of giving State grants for missionary purposes to all religious denominations. The voluntaries of Jamaica were congratulated on the result of their firmness and vigilance, and a belief was expressed that the event would hasten the extinction of the Establishments, or the grants for religious purposes, existing in other colonies.

**THE BISHOP OF EXETER ON MISSIONS.**—The Bishop of Exeter, presiding at a meeting on Thursday night in support of the Church Missionary Society, said—"I sympathise very deeply with the cause which you have in hand. I believe very truly indeed in the words said to John Wesley when he was young, and which certainly made a deep impression on him. It is recorded in his life that an aged clergyman, speaking to him about his own religious life, said to him, 'Young man, you cannot go to heaven alone; you must take others with you.' I believe that to be true of all men. Unless their Christian influence helps others, their own Christian life is generally speaking—I should say always—not thoroughly sound. And what is true of individual Christians I believe to be true of Churches. I believe that a really sound Church cannot refrain from doing its best to spread the Gospel to others. I believe, too, that in no way whatever does that interfere with the work that has to be done at home. I believe that the work at home prospers all the more from the efforts made to extend that work abroad. I do not believe that in any way it follows that because a Church is engaged in missionary enterprise therefore it neglects its own proper duty of teaching its own people. On the contrary, the more life and energy there is in the Church, the more surely will that life and energy show itself both in labours at home and in missionary work abroad."

## Religious and Denominational News.

### LONDON BAPTIST ASSOCIATION.

On Tuesday week the annual meeting of the London Baptist Association was held at the Metropolitan Tabernacle. The morning meeting commenced at eleven o'clock. Papers were read on "Pastoral Visitation," by the Rev. J. T. Wigner, and on "The Unused Energies of the Christian Church," by the Rev. J. H. Blake, of Bow. Dinner was served in the lecture-hall at two o'clock, when the Rev. W. D. Wright, from New York, advocated the claims of the American Bible Union. A vote of thanks was passed to the deacons of the Metropolitan Tabernacle for the dinner provided for the pastors, and offerings were given at the table on behalf of the poorer ministers of the denomination in London, and it was arranged that the Revs. C. H. Spurgeon, S. Cowdy, W. G. Lewis, and Dr. Brock be entrusted with the distribution of the money.

At the afternoon meeting the Rev. W. G. Lewis, the President for the year, delivered an address, in the course of which he suggested various modes of usefulness in which the association might be engaged. He thought it would be possible to deal with the subject of the debts upon existing chapels in London, which were very burdensome to the churches. The sum of 20,000*l.* might be borrowed on debentures payable without interest, and by this means help could be afforded to churches on condition that they would double their efforts for extinguishing their chapel debts, and in twelve years he saw no reason why the whole of the existing burdens might not thus be removed. He referred to the evangelistic work of such honoured brethren as Mr. McCree, Mr. Orsman, and Mr. Hatton, who were labouring in the most unpromising parts of London, amongst its filth and poverty, and said that if the association could devise means by which these brethren might be helped and encouraged he should feel devoutly thankful. Taking the best view they could of the prosperity of their churches during the past year, they could not but feel how small had been their influence upon the teeming masses in the metropolis. They had scarcely touched the East-end, while the west was still left in its genteel heathenism. He urged upon his brethren the importance of encouraging one another in their work, and of affording any counsel or help which might remove difficulties out of the way of the youngest pastor among them.

The Rev. S. H. Booth, the secretary, read the report, which, after referring to the work of the association during the past year, the settlements that have been made, and the district meetings held, stated that a new chapel, towards which the association contributed 1,500*l.* had been opened during the year in Down's Park, Clapton, and that the friends in the neighbourhood of Victoria Park had moved to a very commodious edifice in Grove-road. Vernon Chapel had been considerably enlarged; a new chapel opened at West-green; and an iron chapel has been erected at Dulwich. The chapel at Park-road, Battersea, was

now completed, and would be opened free of debt. A new place of worship is to be built at the corner of Highbury-hill-road, and 4,000*l.* is to be raised in the locality if the association contributes 1,500*l.* The treasurer's accounts showed that the contributions for the year had been 2,504*l.* The following statistics are given in the report:—"The number of churches in the association is 108; all of which have sent in returns, reporting in the aggregate 25,878 members. A tabular form appended to the report will enable the pastors and delegates to trace the facts to which we now refer. The returns last year from ninety-three churches were 22,799 members; but we can form no proper idea of the relative strength of the churches of the association by a mere statement of a clear increase, such as these figures show. There are returns from fourteen churches, including those received last year, with an aggregate of 2,070 members, which cannot be reckoned in the comparison, as their numbers did not appear in the report of 1868. Two churches, as already stated, have merged into one; and four of our largest churches, with an aggregate in 1868 of 2,491 members, show by a revision of their church-books a decrease of 302. This leaves only 94 churches, including those four last mentioned, of whose condition any comparison can be made. Of these eight, with an aggregate of 1,488 members, report no change; we presume their books are imperfectly kept, and that they will soon have to revise them: 32 churches, with 6,983 members, return a decrease of 634, or more than 20 per church; leaving only 54 churches, with 14,328 members in 1868, to report the increase of 1,643, or nearly 31 per church; but let it be observed that the increase in these churches varied from 331 to 1, and the clear increase, including the returns not before made, is 1,009, or nearly 12 per church. Such facts as these are very perplexing. They indicate encouragement and success in some directions, but not in all; nor does the apparent decrease in some churches indicate a low condition of spiritual life, any more than a large numerical increase necessarily indicates a high tone of piety. If, however, all our churches were increasing in numbers, we might fairly predicate a large measure of Divine influence and Divine success; but, on the other hand, we must be cautious in inferring a lack of such influence and success merely from a numerical decrease. Many of our smaller churches are labouring amidst great discouragements, burdened with debt, in fields hard to cultivate. Such brethren demand our sympathy, our prayers, and, whenever possible, our help; and with all our hearts we bid them God-speed. But no servant of Christ and no well-wisher to men in this metropolis can be satisfied with our report."

The Rev. Dr. Burns, in moving the adoption of the report, stated that the General Baptist Connexion was now one hundred years old, and in June next its centenary services would be held in Leicester.

The Rev. J. A. Spurgeon seconded the motion, which was carried.

Dr. Brock moved the thanks of the association to the ex-president—the Rev. C. H. Spurgeon—for his past services, and in doing so he highly eulogised the services which Mr. Spurgeon had rendered, and testified to his great and unfaltering attachment to the association.

The Rev. C. H. Spurgeon very briefly responded, and strongly urged upon the association not to quarrel amongst themselves, but to work together, and to pray together, and to build at least one chapel every year. He was sure that then there would be no fear of the association coming to an end as the old one had done. During the meeting, they had listened to some very excellent counsel, and he hoped it would not be lost upon them. He would call their especial attention to the addresses they had heard from men than whom he did not think more earnest could be found anywhere. He concluded by calling upon his hearers not to give alms in the street, but to use prudence in this charity.

The committee and officers of the association having been reappointed, the Rev. S. H. Booth, proposed, Mr. TEMPLETON seconded, and it was resolved, that the association, as before, should entertain the ministers and delegates of the Baptist Union at their annual meeting in the spring. Some other formal business concluded the session.

After tea a public prayer-meeting was held in the Tabernacle, presided over by the President of the Association. The attendance was not so large as on former occasions, owing to the inclemency of the weather. The Rev. F. Tucker, and the Hon. and Rev. Baptist Noel and the Rev. C. H. Spurgeon, were among the speakers.

Mr. Thomas Nicholson, of Lancashire Independent College, has accepted a call to the pastorate of the Congregational Church, Cleckheaton, Yorkshire.

The Rev. T. Stephenson, of Burdett-road Church, Mile-end, has accepted a very cordial invitation to the pastorate from the Congregational church, West Dulwich.

**THE MADAGASCAR MISSION.**—It will be seen from an advertisement elsewhere, that the directors of the London Missionary Society have decided on holding four simultaneous meetings in the metropolis in connection with the recent gratifying news of the renunciation of idolatry by the Government and people of Madagascar.

**ELSTEAD.**—The chapel in this village has long been encumbered with debt. During the last three years 530*l.* have been obtained towards its liquidation. On Tuesday, January 6, the efforts were crowned with success. A bazaar, a tea, and a concert of sacred music produced 21*l.* Many thanks were expressed to all who have aided in this good work, and



it is to be hoped that this station of the Surrey Mission will go on and grow in the future.

**SUNDAY AFTERNOON ADDRESSES TO WORKING MEN, LAMBETH BATHS.**—The Rev. Arthur Mursell has commenced a series of addresses to working men on Sunday afternoons at the Lambeth Baths. Last Sunday the first lecture of the series was delivered on "What's your name?" and was listened to by a large audience with rapt attention.

**EAST GRINSTEAD.**—Services in connection with the recognition of the Rev. Eustace Earl Long, of Zion Chapel, East Grinstead, Sussex (late of Cheshunt College), were held on Wednesday evening, January 12. An introductory address on "Church Principles" was delivered by the Rev. J. Radford Thomson, M.A., of Tunbridge Wells. The questions were asked, and the recognition prayer was offered, by the Rev. Benjamin Slight, of Ashurst Wood. The charge to the minister was given by the Rev. J. G. Rogers, B.A., of Clapham; after which an address to the people was delivered by the Rev. G. J. Adeney, of Reigate. The attendance was very numerous and encouraging, and great interest was manifested throughout. A letter was also read from Dr. Reynolds, President of Cheshunt College, expressive of strong sympathy and confidence, and deep regret for unavoidable absence.

**THE LATE MR. EUSEBIUS SMITH.**—In the course of a sermon preached at the funeral of Mr. Eusebius Smith, the Rev. Dr. Spence declared in most emphatic terms, as the result of the closest intimacy with his deceased friend, with whom he had been in all the varying circumstances of life, that he was a saint indeed. If ever there was a man of God, he was one—pre-eminently and uniformly one. He was a man of wisdom, energy, zeal, and self-denial; but, above all, a man of prayer. His Saturday afternoons were sacred to his closet; and there were anniversaries when he spent the whole day there in meditation, thanksgiving, and prayer. He eventually gave more of his time to the work of the church than to his own business; and thus gave munificently of that which is to business men money itself. But in addition to this, Dr. Spence stated that Mr. Smith once told him that he consecrated in some years as much as one half of his income to the cause of God. The life of our departed friend was one of quiet but devoted energy, and as such it is a lesson much needed in the present day of noisy zeal. He was another instance of the inestimable value for eminent church service of early piety. He joined the church under the pastoral care of the Rev. J. Clayton, jun., in the year 1818, at the age of nineteen, having become already a marked young man in his Christian activity; and from that time he rose, step by step, to his ultimate position of great usefulness, influence, and honour. There was probably not one society, religious or benevolent, connected with his denomination in which he did not, at one period or other, officially serve. Frequently he was the chosen chairman, in special committees of arbitration, both in London and the country. For many years he was the real treasurer of the London Missionary Society. But, above all, it was in the London Congregational Chapel-building Society that he found his full scope for Christian service, and with which he has left a memorable name.

## Correspondence.

### DISESTABLISHMENT IN JAMAICA.

To the Editor of the Nonconformist.

SIR,—The story of Disestablishment in Jamaica, which the daily journals have almost ignored, is too interesting and instructive to be passed over in silence by Voluntaryes, and some facts with which the public in England are at present unacquainted, will, I have no doubt, be acceptable to your readers.

In two respects, disestablishment in Ireland and disestablishment in Jamaica have resembled each other; but in others they are widely different. Political events have—certainly in one case, and probably in the other—hastened the fall of both Establishments; for the necessity for tranquillising measures has in both islands been inexorable. In both instances, also, attempts to substitute concurrent endowment for disendowment have been made, and have thoroughly failed. But, in Jamaica, the primary fact which determined the ultimate issue was, that the "Clergy Act" would expire on the 31st of December, 1869, and that it must either be in some shape renewed, or the Established system must come to an end, and as, since the occurrence of the Jamaica massacre the colony has ceased to be governed by a representative body, the question practically became one which must be determined by the Home Government.

This Clergy Act—which was passed only eleven years ago—is "An Act to consolidate and amend the laws relating to the clergy," and contains, in fact, not only the framework of the Jamaica Establishment, but details so comprehensive and minute, that they range from the canons of the Church down to the arrangements for clergymen's holidays, and the appointment and dismissal of clerks and beadles. The Act regulating the clerical salaries was passed three years earlier, but it also expired on the last day of 1869.

The Nonconformists of Jamaica, knowing that in that year the vital question—establishment or disestablishment? would have to be decided, took time by the forelock, and while the Governor was, on financial grounds, cutting down the Ecclesiastical Establishment,

and throwing, to a large extent, the expenses of Episcopalian worship on Episcopalian worshippers, the Baptists, Independents, and Presbyterians of Jamaica, by means of petitions and memorials to the Governor and to the Queen, strongly urged, on the ground both of justice and of principle, that there ought to be no renewal of the Clergy Act, but that, on its expiry, the inhabitants of Jamaica should be left, as they might safely be left, to the action of the Voluntary principle. In carrying on the local agitation, they were assisted by the Liberation Society, which sent over several thousand tracts on the general question, and also prepared some special publications, which were circulated in Jamaica, as well as in political circles in England.

Meanwhile, the events occurring in this country were well calculated to stimulate the Jamaica Voluntaryes to fresh exertions. In 1867, Mr. Mills, M.P., proposed that the 20,300*l.* annually paid out of the Consolidated Fund for the Ecclesiastical Establishments in the West Indies should be withdrawn on the deaths of the existing recipients, and, to the surprise of the friends of religious equality, a measure for that purpose was, in 1868, brought in by the Conservative Government, and passed without any opposition. In that same year, also, the doom of the Irish Establishment was sealed by the adoption of Mr. Gladstone's resolutions. "All that your memorialists ask," was the language of the Jamaica Dissenters, "is the adoption of a similar measure by the local Government of Jamaica, in regard to funds contributed out of the island revenues to the State Church." "Let Jamaica be governed on the same principles as those which it has been resolved to adopt in Ireland."

In June last year, steps of a more definite kind were taken in this country, to influence the action of the Colonial Secretary, with whom the decision of the question virtually rested. Two deputations then waited upon his lordship—one consisting of Presbyterians from Scotland; the other composed of members of various Dissenting bodies, and of persons specially interested in Jamaica. The first deputation had a private interview with Earl Granville, and to them Earl Granville admitted that he had been thinking of the "concurrent" principle as that which might be adopted in view of coming changes. But his reply to the deputation organised by the Liberation Society was much more cautious; his statement being, that the Government and the deputation appeared to be in accord, and that the former had instructed the Governor of Jamaica that the moral and religious culture of the subject race, and not the ascendancy of any community, ought to be the object of the local Government. Had the deputation known what had previously transpired between his lordship and the Scotch deputation, so important a point would not have been allowed to be the subject of doubt; but the impression which prevailed in the minds of most of the second deputation was that Earl Granville had in view an application to the purposes of education of the funds then appropriated to ecclesiastical uses.

When the autumn arrived, and the time for decision also, efforts were made to ascertain what course the Government had determined upon; but, for a time, nothing more could be learned than that the correspondence on the subject was not yet ripe for publication. Meanwhile, there came a rumour from Jamaica, echoed in this country, that a plan of concurrent endowment was likely to be forthcoming. As reticence was still maintained at the Colonial Office, it was thought best to assume the worst; and, accordingly, the Jamaica Nonconformists were put in motion afresh, and at home, the proper steps were taken for acquainting the Government with the reception which awaited any such scheme.

It is interesting to note the effect of these movements in the date of the despatch of Earl Granville to Sir Jno. Grant, in which the Governor is, in effect, told that, whatever advantages might accrue from grants in aid for the support of missionary stations—of the principle of which the noble Earl wrote approvingly—the system could not be adopted, because of the opposition it would excite.

The Governor had written on the 23rd of July, and within a week after Lord Granville's despatch of November 16th had arrived, he ascertained by private inquiry that there was not the slightest chance that Nonconformists would allow the Government to undertake missionary functions, and then announced to the Legislative Council that, as the proposal seemed unwelcome, he had abandoned it, and the Establishment would come to an end—subject to the continued payment of ministerial stipends during the lives of the existing clergy.

It is noteworthy that Sir John Grant has not published Earl Granville's despatch of the 1st March, which induced his Excellency to take so much useless trouble in elaborating proposals which, he might have learned, could not be adopted without a severe struggle in the colony, and a storm of opposition in the mother country. When that despatch is made public, as it may be assumed it will be, on the assembling of Parliament, we shall see how much wiser the Colonial Secretary had grown between March and November—a period during which the concurrent endowment principle had been vigorously discussed, and decisively condemned, in connection with the disestablishment of the Irish Church.

Sir John Grant has eulogised both the Nonconformists and the Episcopalians of Jamaica—both lay and mini-

sterial, for the spirit in which they have carried on the agitation which has now been brought to a peaceful, as well as satisfactory, issue. I think it due to the Baptist, the Independent, and the Presbyterian ministers, on whom the burden of the movement, so far as Voluntaryes are concerned, has mainly rested, to express the opinion that nothing could have been better calculated to secure the object they had in view than the firmness, the calmness, and the vigilance with which they pressed upon the Governor and the Jamaica public that which they regarded as the only principle which could be adopted with a hope of permanent success. To the Rev. J. M. Phillippo, of Spanish Town, and the Rev. Adam Thomson, of Montego Bay, we have been especially indebted, not only for their local exertions, but for a succession of letters and documents which have made it possible to act in this country with intelligence, as well as vigour. I trust that they and their colleagues will have a reward in the increased happiness of the island in which they labour. I am sure they will have, as they deserve, the warm thanks, as well as the congratulations, of Nonconformists everywhere.

Yours truly,

J. CARVELL WILLIAMS.

2, [Serjeants'-inn, January 17, 1870.

### UNIVERSITY TESTS.

To the Editor of the Nonconformist.

SIR,—Mr. Bright, speaking at Birmingham, was of course loyal to the Cabinet to which he belongs, and in particular to Mr. Gladstone; who, for some reason not easily defined, seems resolved to place the University question last among all the measures of the ensuing session. *Times*, *Telegraph*, and *Daily News* warn him against this blunder. I beg the attention of your readers to its unfairness to Nonconformists, and its impolicy.

When Mr. Gladstone took office it was to disestablish the Irish Church. Who had advocated that measure for thirty years, and promulgated the only principle on which it could possibly be effected? The Nonconformists. And it was they who rallied around Mr. Gladstone as one man, and rendered it impossible to defeat the measure by any proposals for endowing Catholicism, whether proceeding from the bishops or Earl Russell or any other quarter. What is their reward? That the measure most affecting them is the last to be adopted, and the first to be abandoned. Freely admitting that the Irish Land Bill must occupy the first place in the list, we claim the second place for the University Bill. It is a mistake in the Cabinet to leave us to public agitation as our only means of ensuring a measure of admitted justice, and of less difficulty than any other likely to be included in the Queen's Speech. The Government is strong, but it cannot afford thus to throw discouragement into the hearts of its most stable supporters.

I have good reason for asserting that a University Tests Bill will certainly be introduced into the House of Commons next session. It is very clear that the educational question cannot be settled this year, and very possible that the Irish Land Bill—which, if the public journals are to be relied on, looks very like confiscation—may be rejected; and not impossible that the Lords—now that the most eminent men of Oxford and Cambridge call for the abolition of Tests—may deem the time for the change come, and pass the bill, though originating with a private member. How if Mr. Gladstone should find next autumn that no important measure he had proposed had become law, and that the only Liberal measure which had succeeded was the one he had refused to place in the Liberal programme. We are not among his enemies, and hope therefore he will not expose himself to the possibility of such dishonour.

OBSERVER.

January 17.

### "COMMUNION SERVICES" FOR CHURCHES IN MADAGASCAR.

To the Editor of the Nonconformist.

SIR,—Will you allow me space for a few lines on the above subject, already brought before your readers in a letter from the Home Secretary of the London Missionary Society?

Brilliant accounts from Madagascar make the *Chronicle* for the present month one of the most fascinating ever issued; but these accounts, indicating the need of immediate fresh exertions to raise more men and money for the increased demands of the opening field, close with an application for funds to purchase "communion plate" for the use of the Christians in that island. The churches in Madagascar, it seems, "are suffering seriously from a want of communion plate. Two hundred sets at least are required." Whereupon "individuals, families, and churches" are invited to supply this urgent need of Church life.

Can it be that the religious community whose infancy was rocked by the most violent storms, and which has survived the fiercest persecution of modern days, is now, in eminently peaceful and prosperous times, suffering seriously from want of cups and plates of approved style for celebrating the Christian's memorial rite? One is tempted to ask whether its members have not to complain of other privations of a like kind. Is their port wine of the right quality? And have they white-



wheatened bread, flour being scarce and dear at the capital?

If nothing further had been said on the subject, the statement in question might have been regarded as an oversight, the editorial pen having grown weary through the length of the report; but the appeal has been followed up by an official letter to the *Nonconformist* and the *English Independent*, in which the "many friends" said to be prepared to come to the help of the Malagash churches, and desirous of knowing how much the "plate" would cost, are informed that a "service" may be had for 3*l.* 15*s.* Whence it appears that the directors are really bent on urging the Christians of England to supply a large number of sets of communion plate for the churches in Madagascar.

To the propriety of such a step, grave exceptions may be taken on several grounds. It may be asked, can the shape or quality of the utensils used at all affect the due observance of the Sacrament? If any congregations be obliged to employ articles of the plainest manufacture, are they worse off than were the apostolic churches, or the little company met in the upper room at Jerusalem?

There can be little doubt that, if a considerable effort be made to provide the Malagash churches with "services" composed of articles never used in the homes of the people, and not even produced in their country, it will have the effect of creating a persuasion that Christ is honoured by the employment of vessels more costly and better made than their own homely utensils. Would it be wise to cherish a feeling of this kind?

Is it not best to study simplicity by leaving Christians in every land to use, in religious rites, such materials as they have at hand and are accustomed to, that the mode may not divert attention from the reality, but the whole thought be fixed upon the spiritual signification of the act?

Again, the appeal appears to be very *ill-timed*, coming, as it does, on the eve of another, for the means of enlarging mission work in Madagascar—an object that will deservedly and for years to come tax our resources to the utmost. It seems, then, exceedingly impolitic to allow any of the enthusiasm roused by recent intelligence to evaporate in forms of contribution likely to produce no appreciable good effect upon the welfare of the Churches, and that may do positive harm. Yet this represents the direction in which, as we learn, "many friends" are tending. Is not the fact to be regretted? Do the directors seriously desire the presentation of 200 sets of "services" at the price announced? Would they be rejoiced if, at this important crisis, 750*l.* were expended on "communion plate"?

In the course of his letter, the Home Secretary closes a sentence, indicating the vast and costly schemes the directors are now moved to entertain, in the following remarkable inferential strain:—"Hence it is cause for much thankfulness to be able to report that a lady has sent us 50*l.* to provide a harmonium for one of the churches." What if nineteen others followed the example; thus furnishing one in every ten of the two hundred churches with a harmonium; would it delight the directors to have, in addition to the 750*l.* invested in plate, the still nobler sum of a thousand pounds spent on musical instruments? To me such an issue would be the occasion of sorrow and humiliation—a sign of perverted sentiment and pecuniary means misapplied.

The churches at home have more to do than they can compass in providing necessities for their weak sisters in Madagascar. Surely, then, essentials—not a stone, but bread—should occupy us at this juncture. Zeal for the grand cause of missions leads me to join those, who protest against any encouragement being given to the expenditure on instruments of music and communion plate, of resources so greatly needed, and that would be so much more productive, in other forms of Christian benevolence.

I am, Sir, yours truly,  
A FRIEND OF MISSIONS.

January 17, 1870.

#### MR. BRIGHT AT BIRMINGHAM.

On Wednesday morning Mr. Bright, M.P., Mr. Dixon, M.P., and Mr. Muntz, M.P., met the members of the Birmingham Liberal Election Committee at breakfast in the Town Hall; after which a conference was held on some of the leading questions of the day. Mr. J. S. WRIGHT presided. Mr. JAFFRAY spoke on the question of the minority clause, urging its repeal. Mr. BAKER urged the claims of Birmingham to an additional representative. Mr. MANN, Mr. THOMAS, and others spoke to the same effect. Mr. CHAMBERLAIN introduced the subject of education, principally on behalf of the National Education League. With reference to the state of feeling in the town, he stated that the local subscription list amounted to nearly 20,000*l.* Almost all the Liberal ward committees were taking up the matter; the officials of the Birmingham Reform League and the great trades' leaders were on their side, and he ventured to predict that in a short time their supporters in Birmingham would coincide very nearly with the number who had returned their three representatives to Parliament. What they ventured to hope from Government was this—that, if they were not able to deal with the matter in a way which would be thoroughly satisfactory, they would at least wait to ascertain the feeling of the country, and especially

of the working men, before they proposed any compromise of the principles they had laid down. Mr. HARRIS and several others spoke in favour of the ballot.

The Rev. B. W. DALL spoke to the question of the abolition of religious tests in the Universities. He said that, although the question of the abolition of religious tests in the Universities and colleges of Oxford and Cambridge was not one on which it was possible to create any great measure of popular excitement, it was one in which a powerful section of the Liberal party felt a strong interest, and it was their unanimous conviction that the time had come for these tests to be removed. He would not press the question if he thought it would occasion the Government any embarrassment. No doubt there were other measures of greater magnitude which had a prior claim on the attention of the Ministry, but this was not one which involved the necessity of preparing any elaborate measure. They did not propose to touch any collateral questions. They did not propose to alter any statutes which might require that particular offices in the Universities and colleges should be held by clergymen, or to make any change in the public religious services, except that attendance should cease to be compulsory on Nonconformists. It would be remembered that Sir John Coleridge carried a bill through the House of Commons last session which gave power to the colleges to abolish the tests. He believed the treatment that bill received in the Lords led Sir John to say he would never introduce the bill in that form again. During the last few months a powerful movement had sprung up both in Oxford and Cambridge in support, not of permissive legislation, but of the immediate abolition of the tests. (Hear, hear.) He trusted that the Government would see their way to introduce a bill for that purpose. It need not occupy the House of Commons long, and would give the House of Lords useful and pleasant occupation—(a laugh)—while the other House was engaged on matters of greater difficulty and urgency. The Liberal party outside the House were willing to wait if legislation next session was impossible, but the whole party would rejoice if the Government would take immediate action. (Cheers.)

The Rev. C. VINCE, as representing another section of Nonconformists, bore his testimony to the existence of an earnest desire that, if possible, the Government would deal at once with the question. The question was ripe for settlement. There was no division of opinion or feeling about it in the Liberal party. He believed that every member of the Cabinet had voted in favour of the abolition of these tests. (Cheers.) Tests were ineffective. They did not ensure orthodoxy; but they perpetrated a political injustice, while they rendered no service whatever to the cause of religious truth. They were a premium on men with no conscience, a temptation and a snare to men with weak consciences, and a positive injustice to men with strong, manly, and vigorous consciences. (Cheers.) He hoped the Government would find time to settle this question, which was intimately connected with the great educational question. Their right hon. friend Mr. Bright, in his speech last night, had put himself in the position to be taught by his constituents, but it was much to be feared, after his experience to-day, he would rather sympathise with the Sunday scholar who, when asked, "Why the eunuch rejoiced when Philip left him?" replied, "Because he had left off teaching on him." (Much laughter.) There were a good many "Philips" to-day, but he was glad to say he was the last of them. (A laugh.)

Mr. MUNTZ, M.P., and Mr. DIXON, M.P., having expressed their views on various questions,

Mr. BRIGHT did the same. The minority clause he characterised as one of the absurdities and curiosities of existing legislation. It was as absurd as it was unjust. Absurd because it professed to be a corrective of the dangers of strong democratic tendencies; unjust, because it entailed unnecessary trouble on the majority, in order to secure its rightful representation. In some places, such as Liverpool, it certainly put an end to political contests, but in others, as in Birmingham, Glasgow, and Leeds, where there was a decided majority, it was put to great trouble and expense to secure its fair representation. In fact, he did not believe that there was anybody now in the House of Commons in favour of that clause except one or two who had obtained their seats through its operation. He had been consulted last session upon the prospect of their bringing in a bill to repeal it, but the House was too busy to permit it. He could not undertake to say what the Government would do with respect to this matter. One of the speakers had put forward the claim of Birmingham to more members. He agreed that this claim was a very fair one, and in his bill ten years ago he had put it down for six seats. It was absurd that Warwick should return two members and Birmingham only three. Another question raised was the representation of the working classes by working men. Now that the working classes had obtained their fair share of the franchise, he hoped there would be less complaints of this kind. It was not correct to say that because there were no artisans with seats in the House of Commons the working classes were not represented in it; for any representative of any class, whether artisan or not, would act according to the opinions and instructions of those who sent him there. They wanted rather than representatives of particular classes, men who would study and comprehend general political questions. When the landowners were paramount in the House of Commons they were utterly ignorant of their own interests. And again, recollect how the shipowners, in their ignorance of their own interests, protested

against the repeal of the navigation laws. Yet in consequence of that repeal the supremacy of the English mercantile marine was far greater than ever it had been before, and England had now more ships at sea and greater tonnage afloat than all the rest of the world put together. He thought it was a thing not to be desired that particular men or particular parties should go into Parliament. What really was required was that an intelligent majority of every constituency should select for itself the man best qualified to comprehend political questions, and able to express his opinions upon them honestly. The Reform Bill of 1867 had not altered the members of the House, but it certainly had changed its course, tone, and temper. Turning next to the question of education, the right hon. gentleman said he thought that there was no topic of such infinite importance that could come before Parliament after it had dealt with the Irish question. The very question of temperance, to which allusion had been made, was intimately bound up with the question of education, for a man must have enjoyment, amusement, and stimulus to occupy his leisure time, and according to the education and the amount of moral and mental elevation of the man would be the kind of occupation, and amusement, and distraction, and stimulus which he administered to himself. He was, therefore, ready to make concessions in order that the question of education should advance, and he was not prepared to stand still until he brought all his opponents to see as he did. He believed there was gradually growing such a concurrence of opinion in regard to this great subject, that within the coming or next session it might be possible for the Government to produce a measure which should meet with such a large amount of concurrence throughout the country as would justify them in asking Parliament to pass it. The Universities Bill had been referred to, as though it were an easy measure to get through Parliament. There could be no greater mistake. Not that the subject itself was difficult to deal with, but because the time at the disposal of the Government in Parliament was limited, and innumerable obstacles to useful legislation were being constantly interposed. The House of Commons was a very clumsy instrument of legislation. It was an instrument of enormous power, and nothing could resist it; but the progress of legislation was necessarily very slow. The difficulty in the way of legislation was enormous, and the object of the Government was to propose such measures as they believed to be most pressing and necessary, and if possible to carry them through Parliament, so that every session should do its due amount of good work once for all; and, acting on this principle, they were quite ready to appeal to Parliament and the constituencies for continued support. Government did not advertise to accomplish impossibilities, but he could say for the present Government that they would do all that lay in their power, and all that men could do, to promote the passing of the measures which the public required and their own consciences approved, believing that the principles on which the great Liberal majority of the people were acting would tend more and more to promote the greatness and prosperity of their country. (Cheers.)

In reply to a deputation which laid before Mr. Bright certain statements as to the treatment of Fenian prisoners, the right hon. gentleman pointed out that there were no political prisons in this country, owing to the freedom the country has so long enjoyed from political offences, and consequently the Fenian prisoners were necessarily to some extent distributed among prisoners of another class. Under these circumstances it was scarcely possible to separate the two classes so entirely as could be wished, and to establish for the Fenian prisoners a different system of discipline. It was, however, possible to do something, and much had been done already. The Government had no wish to treat the Fenian prisoners harshly. During the past session the Home Secretary had demonstrated that the allegations which were for the most part put forth by certain Irish papers as to the harsh treatment of the prisoners were untrue. They sought to further their object by statements which created exasperation. The Home Office had instituted inquiries, and having seen the reports, he was bound to believe that the grievances complained of had been enormously exaggerated. The Home Secretary had the subject constantly under his consideration, he was making repeated inquiries, but unless the Government were to establish a special political prison it would be impossible to make all the changes that would be desired. He thought, further, that the existence of a political prison in England would be highly distasteful. He strongly deprecated the hostile course which the Fenians had pursued, and said the Government were not so dismayed by outward pressure since 1832, when the first Reform Bill was carried. All pretence for armed interference was gone. Everything that ought to be done could be done by moving on public opinion, such public opinion acting on Parliament and the Administration. He admitted that he had long been the advocate of changes, but he knew no greater enemy of the country than the man who attempted by force of arms to disturb the public peace, and to break the authority of the law. Least of all were those to be excused who, by emigration, had escaped from what they supposed to be tyranny and oppression, and yet imagined themselves, in their changed condition, to be free to conspire against their common country. No kind of allowance could be made for such persons. If they chose to be citizens of America, let them be so; but, having transported themselves to another country and become citizens of another State, they were the enemies of this country if they came here to endeavour to destroy the public peace. In conclusion, he said that he had been led to speak more fully



upon the question than he had originally intended, but he was prepared to give an assurance that the views of the deputation should be fully represented to the Government. "It will be to me (he said in conclusion), the greatest possible delight, as I believe it would be most certainly to every member of the Government, if they could at once throw open the prison doors and let all these men go free. But they must consult what they believe to be for the safety of the country, and they must take into consideration the general state of public opinion on this subject throughout the United Kingdom. The Government cannot go before, and it ought not to lag much behind, public opinion. It is a great and painful question, and I speak the sentiments of every member of the Administration when I say they will give it now and in the future—and I hope in a not remote time—all the consideration it deserves."

The deputation then withdrew.

The rating of schools and charities was brought under the right hon. gentleman's notice by a deputation. The speakers were the Hon. and Rev. Grantham Yorke, Rev. Dr. Wilkinson, Messrs. G. J. Johnson, J. S. Wright, and the Rev. C. Vince. They urged the restoration of the ancient exemption of charitable institutions from rates. After hearing the deputation, Mr. BRIGHT said that a strong case had been made out, and he recommended that the subject should be brought under the notice of Mr. Gladstone and Mr. Lowe.

On Thursday, Mr. Bright received a deputation from the Birmingham Executive of the United Kingdom Alliance, at which Mr. Kempster, their spokesman, threatened to withdraw the support of the Alliance from the right hon. gentleman and Mr. Dixon, because they had opposed the Permissive Bill. Mr. BRIGHT, at some length, condemned the measure as a piece of machinery. Whilst prepared to give the controlling power to a town council or some governing body, he deprecated the giving of such power to the general community to be exercised in the form of a special vote. He rebuked Mr. Kempster for the harsh judgment he had formed of the conduct of members who voted against the bill, and said it was not a question of approval or disapproval of restrictive measures. In the objects sought to be attained, all were agreed, and the only question was as to the method. Without committing himself to details, Mr. Bright intimated that a Government bill, dealing with the licensing question, would be brought forward, which he hoped would give satisfaction.

Mr. Bright's speech at Birmingham on Tuesday night contained 6,770 words, and the entire report of the proceedings 9,006 words. The whole was transmitted to London before 12.30 a.m. Owing to an expectation that Mr. Bright would impart some information as to the Government's intentions with regard to the Irish land question, the applications for telegraphic reports were unusually numerous, and the total quantity transmitted in various directions from Birmingham by the wires of the three telegraph companies amounted to forty-three closely-printed columns.

#### THE MEMBERS FOR BRADFORD AND THEIR CONSTITUENTS.

On Monday evening the Right Hon. W. E. Forster, M.P., and Mr. Miall, M.P., addressed their constituents in St. George's Hall, Bradford. The sitting accommodation of the hall was occupied for half an hour before the advertised time of meeting, and many hundred persons who presented themselves at the doors of the hall could not obtain admission. Both the members were enthusiastically cheered on entering the hall. Sir Titus Salt, Bart., took the chair, and made a few remarks.

Mr. Forster rose amid prolonged cheers. After some preliminary remarks relative to the crowded attendance and the pleasure and support he derived from these meetings with his constituents, he referred to the two or three urgent questions on which legislation was expected next year. There was the Irish land question—(hear)—there was the education question—(hear)—and there was the licensing question; and many of them (and he was one) hoped that there would also be the ballot question. (Cheers.) It was impossible for him to say all he thought upon those questions. Upon some of them there would be this danger of misapprehension, that he would be supposed by the public generally, if not by his constituents, to be speaking on behalf of the Cabinet upon matters upon which it had not been his business to know the precise feeling of the Cabinet. There was another question—the one with which he had most to do—and upon which, of course, he did know the precise position in which it stood; but it would be most unjust to his colleagues and Parliament if he were to anticipate the declarations that must first be made to Parliament. (Hear.) He looked back upon the last session with pride. Disaffection, it was true, had not disappeared as the result of the Irish Church Bill, nor did he expect it. His reply to the Tory taunt, if it should be made, was this—"The Fenian leaders could afford to wait whilst you were in power; they cannot afford to wait while Mr. Gladstone and Mr. Bright are in power." (Cheers.) He could not furnish them with the details of the Irish Land Bill, but this he would say, that no lawless deed by Fenian or Orangeman should cause the efforts of the House of Commons to be for one moment relaxed to improve the law, but that the law must and should be kept—(cheers)—that no agrarian outrage should make them cease to strive to improve the legal relation between landlord and tenant in Ireland, and that, as in England and Scotland, so in Ireland outrage and murder must and should be punished. The Union

must and should be maintained. One word more. Englishmen were ashamed to have political prisoners, and they longed to open the prison doors, and to let the Fenians go free. (Partial cheering.) But order must and should be kept. They could afford to say that they would keep the Fenian prisoners in gaol—(slight hissing)—so long as the safety of the country demanded—(general cheering)—and no longer. (Hear, hear.) Mr. Forster then turned to the education question. He praised Parliament for having last session disregarded party by passing the Endowed Schools Act, and Earl de Grey, the School Inquiry Commissions, and especially Dr. Temple, the present Bishop of Exeter, for having prepared the way for his bill. He had hopes that the question of primary education would be dealt with next year in an equally unprejudiced manner. "I am not going to tell you the details of the Government plan. I don't suppose that any of you expect that I should, but I may say this, that I see so many educational plans at this moment that I long to have my hand among them. (Laughter.) I think it is time that the Government should be able to show its plan, and, more than that, I may be sanguine; but I do believe that when the Government plan is brought forward it will command the assent, I will not say of all, but almost all those whose real and chief object is the education of the country. (Cheers.) I may be too sanguine, but I am one of those who think the present time very opportune for an educational measure. Sometimes upon great public questions I have been convinced that a measure could pass in the Houses of Parliament. I have often felt that a measure should pass, and, although I may again be sanguine, I think I see that the measure that should be passed can be passed this year. (Cheers.) I dare say there are many of you who think that I am far too sanguine in saying that. All I ask of you is to wait until you see the measure, and then pass your judgment upon it. Upon what do I ground this conviction? I feel that I am treading upon delicate ground. I cannot say much, because everything I do say may be interpreted to mean more than I do mean by it; but I ground my conviction upon this, that almost everybody in the country sees the importance of the end that we are aiming at, and almost all are convinced that that end must be attained at once. (Cheers.) As yet men are not so wedded to the particular way of obtaining that end that they would allow themselves to prefer that it should not be reached rather than that it should be reached by a particular mode. I am not sure how long that state of feeling would last, and therefore I consider the present time most opportune for settling the question. We are all convinced this far, that when the work is done it must be done fully and completely. The work we have to do is to establish an efficient system of national elementary education, and upon that I believe all men are determined. I was very much struck by a remark made by my hon. friend Mr. Dixon when he met his constituents a few days ago, which, I think, is a sign of the manner in which any educational measure will be treated in Parliament. He has advocated with great ability views which demand the utmost consideration, and which have been represented to you in the form of what is called the Birmingham Educational League. Mr. Dixon told his constituents in Birmingham that he believed it would be ten years before that view could be fully carried out. He had faith that it would be carried out, but he thought ten years would elapse before it was done. Now I am not going to give any opinion whether one year, five years, ten years, or no year at all will be required, but I know how earnest Mr. Dixon is in the cause of education, and I know that he, as much as I, would lament more than he could find words to express if any educational measure were delayed for ten years. Well, then, what have we to consider? What is the present state of things? We who make the laws should be obliged at any rate to come before you and say that it is not our fault that the prisons are full, and that the workhouses are full, because the children are untaught. I am not one of those who say that knowledge is virtue—that mere educational acquirements are virtue—but I do say this, that ignorance is weakness, and that it is weakness to resist temptation that fills your prisons, and weakness to carry on the struggle of life that fills your workhouses. (Hear, hear.) If we are to empty the prisons and the workhouses, then we must handle the question of education at once. (Cheers.) We hear much about the depression of trade. In some districts trade, no doubt, is depressed. I need not dwell on the causes of the depression. I have the advantage, at any rate, in addressing you, of knowing that I need not waste your time in answering the absurd arguments of the old system of protection under a new name. (Cheers.) But we are upon our trial to maintain our commercial supremacy. We have competitors in other parts of the world, and they will beat us in that competition of industry and energy if our working people are to be over-weighted by the better culture of their population. (Hear, hear.) They have that at this moment, and it is a question of the utmost moment to us whether we should not make up the deficiency. We can only do it by laying down a foundation and giving that elementary knowledge upon which we can give each an industrial culture as will make Bradford, Manchester, and Birmingham a match for the workmen of Saxony and Belgium. (Cheers.) This much more I will venture to say, that so convinced is the country, so convinced is the House of Commons, of the importance and urgency of this question, that no economical, or religious, or irreligious difficulty will be allowed to stand in the way. (Cheers.) The public money must not be wasted; no, not one penny of it must be spent, unless, indeed, for the purpose of educa-

tion. But if the public money must be spent, no religious differences must stand in the way of an elementary secular education—(cheers)—no differences between one dogma and another. I am certain that public opinion will not allow dogmatic differences to be an obstruction to a national system of education; I am quite sure that it will not allow the State itself to interfere, or empower others to interfere, with the religious education of any individual; and I am also sure that public opinion will not allow the State to prevent the teaching any more than the preaching of religion. (Cheers.) I am not afraid of the religious difficulty, which is the bugbear of so many persons. Mr. Bright said, with regard to the social relations of Ireland, he found the difficulties increasing, and as he got up to the hill he found it steeper than he expected. I am sure that although the difficulties of this education question are greater than I can describe to you, yet I am convinced that the religious difficulty is one which will disappear as we come close to it. It is a hill the height and steepness of which will be less and less as we approach its base, and I am not sure that we shall not be able to canter along it. (Cheers and laughter.) And why? Because when we come to deal with it practically we shall be in the same position as the teachers in the country, who can obtain scholars independent of the religious difficulty. It is a difficulty raised up by talkers in theory rather than a difficulty in the subject itself." (Cheers.) With regard to the coming session he thought that the licensing question, trades-unions, and perhaps the Ballot, would also be dealt with. He also earnestly trusted that Mr. Gladstone would find time for the University Tests Bill, which, though not involving a question of vital importance at the present moment, was still of great moment; and he believed it had arrived at the point where it could be settled well and easily; and if anybody asked his advice, though he did not think anyone would, he should say, upon the whole, it would be a saving of time to settle the question this year. It did not lie with him, however, to fix the programme of next session; that was for the Cabinet, and especially for the Premier. But he wished to say this, that what the House of Commons would do depended very much upon what the country wished should be done. However hard-worked the House might be, he had never seen it fail to do anything that it wished to do, and had never observed that it did not do what its constituents wished it to do. If they could not get six omnibuses abreast through Temple Bar, they might get them through one after another. (Laughter.) He seemed to see the well-filled omnibus with Mr. Gladstone driving it, and Mr. Bright, the most amiable and attractive conductor of it—(laughter and cheers)—the Irish land omnibus going through first. (Cheers.) The road would have to be cleared for that omnibus, and he should not like to be the unfortunate obstacle that stood in its way. (Laughter.) But, after that omnibus, he hoped Lord de Grey and himself would drive their education omnibus, and bring it safely to the end of its journey. (Cheers.) A good deal also depended upon the temper of the House of Commons. He did not object to the discussion of questions at the instance of private members. They might be called "crawlers"—he was once a crawler himself—but he had observed that this particular species of cabs disappeared from the streets when there was a pressure of traffic. But the task of the Legislature was now more difficult than before. They had had to destroy bad laws; now they were called upon to construct good laws. "It will be constructive rather than destructive; in some respects our work will be easier, for we shall not have the violent opposition that we have hitherto met with, but in other respects it will increase our difficulties. We shall require more care and attention with respect to details. Look at the legislation of the past; look at the last quarter of a century, and observe how it has been spent in the work of abolition and destruction. We abolished slavery. (Cheers.) We repealed the penal disabilities against Dissenters and Roman Catholics. (Cheers.) We repealed the Corn-laws and all the old commercial monopolies. (Cheers.) We repealed also the old class monopoly which necessitated the first Reform Bill—(cheers)—and nothing will more clearly show the difference between the past and the present than the change from last year to this. What did we do last session? Last session our chief business was the disestablishment and abolition of the Irish State Church. What will be our chief business this session? It will be constructive, not destructive; it will be the framing of a new Irish land bill, and the building up of new relations between the landlord and the tenant. (Cheers.) Nothing can mark more clearly than this the difference between the legislation of the past and what will be the legislation of the future. In future our chief work will be, as I have said, constructive; as, for instance, to make such laws for the punishment of criminals as will tend to prevent crime, to so administer the public money as to best promote education, to so administer the poor laws as in the best way to check pauperism, and to some extent to remodel the licensing laws as in the best way to check drunkenness. All these questions we have to consider, and all these problems we have to solve, with the utmost regard to the individual liberties of the subjects and the rights of the citizens as those scientific laws dictate which regulate the business of society, and also to so shape the necessary action of the Government as not to take away the stimulus from the individual to do his duty. (Cheers.) I may also say to my brother members in the House of Commons that I for one look forward to not only a session of hard work, but



to sessions of hard work for many years to come. I do not despair of our doing the work; it is, as I have said, very difficult; it is so thankless that building up. We are overwhelmed with details, and we do not see the immediate success of our measures. We begin to doubt whether we have succeeded at all.

With aching hands and weary feet  
We dig and heap, lay stone on stone;  
We bear the burden and the heat  
The livelong day, and wish 'twere done;  
But not till rays of light return  
All we have built do we discern.

This work would have been utterly impossible if it had not been for the success of the last few years. We could not set to work in these reforming tasks of Government if it had not been for the passing of the Reform Bill. It was impossible to enter upon this kind of legislation, affecting the social relations of all members of the community, unless we had all classes of the community represented in the House of Commons; and because I felt so seriously that this was the case, I struggled and worked for reform much more than I should have done." (Cheers.) Much as he was satisfied with the operation of the Reform Bill, he confessed that in one respect the House of Commons was incomplete, and he hoped the time would come, and come soon, when they would be able to count among its members, alongside the landowner, the manufacturer, and the merchant, the working artisan. (Cheers.) He said this without any reference to the election contest now going on in Southwark, where he hoped the Liberal party would unite to send the most acceptable man, although he should be delighted to see Mr. Odger and some other Mr. Odgers in Parliament. He was sure that some remarks Mr. Bright had made upon this question had been misunderstood, and that he never meant to say there was anything in the fact of being a working man which, if otherwise he was fitted for the position, would not make him an excellent representative. Mr. Forster then alluded to the state of trade, and said he did not share in the fears that the trade of Bradford, which had benefited by the operation of the French treaty, would suffer by any revision of the tariff which was likely to be made. He had no doubt that in the discussions which were now going on in France free trade would prevail. It would, indeed, be a calamity if it was otherwise, but the facts which would be brought out on inquiry would be so clear that a quick-witted and logical people like the French would soon see their bearing. They would see that the trade between France and England had been enormously increased, to the advantage of France as well as England, and a result better than the advantage to trade had accrued, viz., the creation of a feeling of friendship between the two countries which had never existed before. (Cheers.) He was not cast down or depressed by the pregnant aspect of political questions either at home or abroad. The times were indeed anxious and serious, but he was inclined to think they were better now than difficult questions were pressing for settlement than when such questions could not be brought forward. Some men would tell them that nothing could be more deplorable than the state of European nations at this moment. There were millions of men armed one against another, so that many men thought it would be better to fight it out than remain in a hostile attitude with the daily expectation of a dreadful war. But, on the other side, they saw freedom, free speech, free thought, and self-government, possessing one nation in Europe after another. (Cheers.) If the French people succeeded in their attempt to obtain self-government without revolution, freedom was made safe all over the continent. Recent discussions relative to the relations of the mother country and the colonies had made it clear that neither in the one nor the other was there any desire that the empire should be broken up. (Cheers.) It might be a dream, but he believed that the time would come when not only England and her colonies, but all English-speaking nations would gladly enter into one great confederation. (Cheers.) He believed also of that other great dream, whatever the present difficulties, that the time would come, and was coming quickly, when there would be no differences between us and our kinsmen in the United States. (Cheers.) He hoped there were many there who would live to see it. He hoped that there would be such a firm and lasting union established between all English-speaking people as would confer not only incalculable blessings upon them, but that their example would be followed by all the civilised communities of the world at large. In conclusion, he called upon his constituents and the people of England to aid the Government, the people governed to aid the people governing, to pass such a law as—so far as law could—should without delay ensure that the neglect of English children should no longer undermine England's prosperity and endanger England's welfare. The right hon. gentleman resumed his seat amid enthusiastic cheering.

Mr. MIALI, on rising, was received with cheers, waving of hats, &c., which continued for some time. After expressing the pleasure he felt at once more meeting his constituents, he said he could not help auguring from the spirit of that meeting that it might be taken as a sample of the English people as a whole. They were present there to gather strength for the future. Like Antæus, who as soon as he touched his mother earth was strong enough to contend with all his foes, so, their members, in having communion with their constituents in this manner, mingling thoughts and comparing notes on the great political topics of the day, were preparing for whatever difficulties might be in store for them, and greatly encouraged to undertake fresh labours. After a eulogy on Mr.

Forster and his indomitable perseverance, unwearied industry, good temper, and perfect mastery of details in carrying the Endowed Schools Bill through the House of Commons last session, Mr. Miall said he wished to join his colleague in uttering a protest against that foolish, vague, and shallow sentiment that because Ireland was not quieted, as some men suppose it might be, by a magical suddenness, by the abolition of the Church Establishment, that therefore the policy had failed. "Have we any dependence upon the principle of justice? (Cheers.) If the doom of the world had come immediately after the passing of that measure I should have been exceedingly glad that I had any hand whatever in forwarding that policy. (Great cheering.) If Ireland had done what she has not done—if she had flung back our measure in our faces with national scorn, contempt, and derision, and with something like defiance, still it would have been to me a reflection full of satisfaction that we had attempted at last, in regard to ecclesiastical measures, to act upon the policy of doing unto others as we would that others should do unto us. ('Hear, hear,' and cheers.) I, with you, I think I may say, who believe that there is a God sitting in the heavens to govern the affairs of mankind, could not for one moment doubt that, in the long run, he who does justice does that which is most approved by the will of his Maker, and that nations doing justice one to another are laying the firmest foundations for peace and satisfaction. (Loud cheers.) Well, let us pass away from Ireland, or rather from the past of Ireland, to the proximate future. We have in ecclesiastical affairs done what I believe to be founded upon the principle of religious equality. (Hear, hear.) Let me say, for the encouragement of those who, like Thomas, are rather doubting in their minds, that the affairs of Ireland at this moment, although they are somewhat unsettled—and more unsettled, let me say, upon the surface than in the currents underneath—(Hear, hear)—although there is superficial discontent and disaffection in Ireland, yet we may thank God for this—that, at least, religion is not mixed up with it. ('Hear, hear,' and cheers.) We have gained this for our common Christianity—that we are not now fighting over doctrines by the belief in which we hope to save our souls. There is nothing now but mere political and social conflict that calls forth the angry passions of men, or their energetic strivings; and this is no little gain, whether for that country or for this—that the area within which our contests must henceforth proceed will, at all events, not include those secret things that never can be meddled with politically and by political agents, without suffering something in their spiritual power. ('Hear, hear,' and cheers.) Now, the state of Ireland seems to me to turn up for study and for settlement two problems. The first is, How, in the relations between landlord and tenant, the law shall be harmonised, or rather identified with equity; and the second, How, by the agency of Government, or by any other agency suitable for the task, the superabundant labour of Ireland shall be brought into contact with the waste lands of that land. (Hear, hear.) In theory I do not see so much difficulty in the settlement of the relations between landlord and tenant as in practice. I think there are deep, ineradicable instincts of justice in most people which will enable them, not indeed, to draw a measure which will settle all difficulties, but which will enable them to judge of any measure which has been brought before them with a view to that object. Perhaps I may be allowed just for one moment to borrow language which will illustrate what I want to say, that is something slang. You remember the couplet that runs thus:—

Him wot prigs wot izantz his'n  
When he's cotoched must go to prison.

(Loud laughter.) Now the law is intended—if that couplet is to be properly interpreted—to protect every man against losing his property by the action of another man taking what 'izzant his'n'; but when law, instead of protecting every man in what is his own, rather brings its power to bear in the support and the protection of the man who takes what is not his own, then even the law of the land becomes a curse to the people. (Hear, hear.) This seems to me to be in substance the Irish land question. Say what we will about land, say what we will about property in land, it differs from other property in many respects, and in this more than in any other, that it belonged to the public before it belonged to the individual. (Great cheering.) Ultimately, therefore, the public is entitled to deal with that in which it goes shares, and which, to a certain extent at least, is its own. The ordinary ideas and convictions which law has diffused, with respect to this kind of property, are as though it were absolute and could not be touched, and as though it conveyed all sorts of rights, social and political. These ideas and convictions are creatures of the law, of perverted law I think, and must be got rid of before we can approach this subject in a spirit calculated to do justice to the relations between landlord and tenant. Law may say that any land which we have from any individual for the purpose of cultivation, I may enjoy the fruits thereof; and law may say that any money I spend upon that land, either in the way of drainage, of permanent improvements, of buildings, that that money thereby becomes the property of the landlord, but I say equity denies it. ('Hear, hear,' and cheers.) Law may say that the landlord shall disturb the occupant whenever it suits his purpose and interest, but I say equity denies it. ('Hear, hear,' and cheers.) What we have to do in this matter is to distinguish between property and property, that is to ascertain what belongs to the landlord and what belongs to the tenant, to frame laws that shall equally support both in their rights.

('Hear, hear,' and cheers.) Now here are 600,000 separate holdings in Ireland, and these being brought into cultivation afford a living sustenance to no less than three millions of the inhabitants of Ireland, and probably indirectly to many more. These 600,000 holdings are in the absolute power of 8,450 landlords. (Cries of 'Shame.') It is not that there are so few landlords that I want to point your attention to, but to this, that the landlords have complete and almost uncontrolled power, not only over their own lands, but over the interests—social, domestic, political, and religious—of the 600,000 holders of the land. Will any one say, in the face of a fact like that, he is astonished at the agrarian outrages, which certainly do their utmost to nip and tread under foot our sympathies with the Irish people? Will any one say the people can be contented under such a position as that? (Cries of "No, no.") The hon. member went on to say that this was one of the questions that would have to be settled in the House of Commons next session, and to remark that whatever might be the nature of the measure brought forward by the Government, he should judge it by the principles he had laid down, namely, that that which was a man's own by equity could not be made justly another man's by law. (Cheers.) Before he left the Irish question, he briefly referred to what he called the second phase of the problem which they had to study in relation to the Irish people, and that was the employment of the superabundant labour in the country in reclaiming the waste lands. We should never have done with Ireland, he said, until we had put her upon a footing of perfect equality, politically and, as far as the law could do it, socially, with ourselves. (Cheers.) He then passed on from Irish disaffection to the subject of English destitution. We ought not to conceal from ourselves (he said), that the state of this country, socially speaking, was exceedingly critical, and calculated to excite the anxiety of those who earnestly desire our future progress. He perfectly agreed with Mr. Forster that we must amend the individuals who compose the masses in order that we might amend the masses. The pauperism of London, where at that moment there were 160,000 people living upon charity, compulsory or voluntary, wholly or partially, was referred to by the hon. gentleman, who pointed out that much of this pauperism was fed by persons who went to the metropolis from the provinces in search of work. He then continued: "I think we shall have to grapple with that state of things next session, and the question is, What remedies can we apply? We cannot revive trade directly. There are some things that legislators can do, and ought to do; and there are some things that legislators can do and ought not to do. What are the remedies to which we should look? Is it reciprocity? (Cries of 'No, no.') You can deal with that, and deal with it, perhaps, more practically, and with greater interest and feeling, than I, your representative can do; but I should esteem it an exceedingly foolish thing to cut off my nose because somebody had given me a slap in the face, to punish myself by deprivation, because my neighbour chooses to punish himself by deprivation. You want to buy in the cheapest market, and through free trade you have the advantage. The French people, if they understood their own interests, would also want to buy in the cheapest market; but they have not come to that degree of understanding at present. And what is the remedy of the reciprocity but this, that because the French people do not understand their interests, you who do understand yours shall throw them up simply in opposition to them. (Applause.) Now, we will say no more about that subject. Next, then, is emigration. There are two kinds of emigration. There is the natural kind, and what I may call the spontaneous and voluntary; and there is the compulsory kind—that which comes out of the absolute necessity of circumstances. I think the Government of this country is bound to make every arrangement possible to facilitate that emigration which is spontaneous, and which is impelled to seek other countries by the spirit of enterprise that is in them, and by a perception of the larger opportunities that open to that spirit of enterprise in our colonial dependencies. At the port of embarkation, at the port of debarkation, there ought to be, and is in part, but there should be a perfect system of arrangement by which those who wish to seek their fortunes in another land, and to try their enterprise on a larger and more promising scale, should find facilities for their transportation from one country to another. There should be a general diffusion of information of the most authentic kind as to where labour of this or the other kind would find its best opportunities; and you can easily see how the Government, by taking this matter manfully and thoroughly into its own hands, would so guide the stream of emigration as to make it profitable to those who go out of this country to our colonies. (Hear, hear.) But there is another kind of emigration to which I must refer, that which has a closer relationship to the subject on which I am speaking. I mean compulsory emigration—compulsory because of the circumstances in which the inhabitants are placed. I say it is not to the credit of any Government that people should be left in a position in which it is impossible for them to find such employment as will give them a comfortable subsistence, and consequently on which they are under the necessity of going away from their own land, with some feelings of bitterness towards the country they have left behind, and entering upon other lands, there to pursue their various avocations of industry under more promising auspices. It is often spoken of as a blessing to Ireland that so large a number of her people



emigrate to America. Well, if they had emigrated simply in a spirit of enterprise, with a view to enlarge their own resources, that would have been a blessing, but inasmuch as they went because they were obliged to go, and not because they were attracted by anything superior beyond these shores—inasmuch as if they had stayed here they would have stayed to starve, I do not think it reflects credit upon the Government of the past that such a state of things has been brought about as that. (Cheers.) The inhabitants of a populous province like Ireland finding themselves unable to obtain a living within their own land, they go forth with feelings of hostility towards that land, or at least towards the Government of the land they have left behind them, to a distant though a neighbouring shore. There is danger to be apprehended from giving too much encouragement to emigration of that kind; and I should be extremely careful of assisting a Government, even if Government proposed to drain away a large proportion of the industry of the country to the colonies, when it is very possible that in case of a revival of prosperity of trade, all the hands worth anything might have remained hither to the great advantage of the country itself. (Hear, hear.) I do not place much confidence in that remedy, and I think it can operate only on a small scale, if it operates at all towards the relief of that destitution to which I have directed your attention. But what we want, and what we must have, is a large relief of taxation—(cheers)—by a large diminution of expenditure. (Renewed cheers.) Let me recognise at once the position in which we stand in relation to that—the different position in which we stand to that existing before the reformed constituencies sent up representatives to the House of Commons, and before the Government was chosen which now presides over the administration of public affairs. Now we have a Government which will lead us. (Cheers.) Now, probably, there is no individual member of Parliament who feels more intensely anxious to diminish the expenditure of this country as far as it can be diminished without seriously affecting its true interests, than the members of the Administration themselves. (Cheers.) And all that we can do, and all that you can do, and all that is necessary to be done is to be prompt and firm at their back—(loud cheers)—to carry them forward, to stimulate and encourage them in carrying on the good work of retrenchment, and in relieving the people from the worst burdens of taxation. (Cheers.) Why, we have Mr. Gladstone, Mr. Bright, and Mr. Lowe, all of them members of the Cabinet, all of them accustomed to financial administration, and taking a deep interest in it, and two of them, at least, are successful administrators in precisely this class of affairs. These are our leaders, and they occupy most important offices in the Government, and, consequently, what we say now respecting retrenchment of expenditure and relief of taxation we say not in opposition to them—not in a spirit of antagonism at all, but simply in relation to the general interests of the country that we see languishing under the burdens that are imposed upon them. Let me remind you that more than two-thirds of the expenditure of this country, a great deal more, comes out of wars past or contemplated. Our defensive establishments cost us altogether, including the army, the navy, and Lord Palmerston's precious fortification scheme, and the Abyssinian expedition, which was so gloriously managed in all respects except the money which was spent upon it—(laughter and applause)—our expenditure upon these items amount to 31,891,545*l.* Our public debt, which may be said to have arisen almost entirely out of past wars, costs us in the shape of interest 26,618,326*l.* This is no less than fifty-eight millions, or 2*l.* per head of the population, raised for the support of—what shall I call it?—of that which is destructive, more immensely destructive of the best interests of mankind than any other agency that has been introduced among us. (Cheers.) And yet it is said those who insist upon economy are intent upon *starving* the services. Why do I mention this to you? Because it is from those sums that I have mentioned to you that the largest reductions of expenditure must come. It is not simply the money that is spent, but the purpose to which it is appropriated that excites our hostility, and whatever may be the scheme of my right hon. friend, of which he has told us as little as possible—(a laugh)—whatever may be that scheme, and I only hope it may be of the character at least that it will accomplish the results to which he looks forward—(Hear, hear)—whatever that scheme might be, the country would be glad enough to exchange five or ten millions of that money now appropriated to the services, in order that it might be spent in the higher and better education of the people. (Cheers.) Mr. Bright has given a hint that we might go fairly in the direction of a free breakfast table. I believe that can be accomplished, and that within a little time. (Hear, hear.) I do not suppose that next session Mr. Lowe, the Chancellor of the Exchequer, can sweep away the duties on coffee, chicory, tea, and sugar, but I believe it would be perfectly possible to bring forward a budget next year, in which, what with the savings in the expenditure, and what with the surplus of the national income, and what with something like faith in the future credit of the finances of this country, he might if he chose—and I think it is not altogether unlikely for him to do—to sweep away next year the whole of the sugar duty; and I need not say if he brings in such a scheme as that, both my right hon. friend and myself would be found very sincerely supporting him in that measure. (Applause.) It appears to me that the steps by which we must proceed have been hitherto greatly neglected, and that they must be dealt with not in a meddling or muddling

way, but on a large scale, if they are to be dealt with successfully. ('Hear, hear,' and applause.) I see I must bring these observations to a close; but there is one other matter I must bring before you, and that is what I may call imperial morality, political and social. With regard to the political morality of this country, it seems to me to be plain that your temptations are far stronger towards corruption and depravation than ever they were before. Anybody who has read the report of the committee presided over by Lord Hartington would come to the conclusion that a remedy must be applied to that wretched political disease swiftly, immediately, and without any sort of delay. I quite agree in what my right hon. colleague has said as to what the House of Commons will do when the country shows itself determined what should be done. You should show yourselves at least determined that the ballot should come this session. (Loud cheers.) I do trust that will be the determination evinced on the part of the inhabitants of all the boroughs. ('Hear, hear,' and cheers.) Nobody can tell what may happen. Earthly life is not immortal. The present head of the Government may be, in some way or other, displaced ere another year has passed; and if any accident should happen by which the present opportunity should be lost, why we might have to fight our battles over again, and have to fight them under less encouraging circumstances than those under which we have gained brilliant victories. ('Hear, hear,' and applause.) And now, before I sit down, allow me to express the pride and satisfaction I have felt in following so honest, so manly, so true, so able an administration in its proposals for the benefit of the people of this land as that over which Mr. Gladstone presides. (Cheers.) In serving under them, in doing their will, in obeying their call, in being silent when they wish you to be silent—(cheers)—in voting when and as they wish you, trusting in their ability and in their honesty—in this humble, but still proud, service I see the noblest career; and whatever may be the errors of opinion, whatever the feebleness of my faith, with all that earnestness of which my nature is capable, and all that energy God has given to me, when I come to pass away from my connection with things temporal, if I can feel that I have attempted to leave the world better than when I found it, and to diffuse among my countrymen those blessings which I trust will be in store for them—knowledge, freedom, peace, and prosperity during their lives and to their lives' end." (Loud and prolonged cheers.)

Several questions having been asked and answered by the hon. members, Mr. FORSTER, in reply to Mr. Henry Hibbert, said he was called upon to administer the law of compulsory vaccination, which he believed had been the means of saving thousands of lives. But he had no objection to inquiry. Mr. MIALI said that though he considered vaccination as an efficient prophylactic against small-pox, he had doubts whether the law had been so administered as to stay the disease, and he thought that compulsion, whatever it might have done in other respects, had not taught the administrators of the vaccination system to be careful in the selection of vaccine. The work had been done as a work of routine, and having been done as a work of routine with Government pay, it had not been very well done.

In reply to Mr. R. Taylor, Mr. FORSTER said that he thought the question of providing for the education of the deaf, dumb, and blind ought to be fully considered by Government. Mr. MIALI said if the Education Bill contained a clause making provision for the education of the deaf, dumb and blind he should willingly support it. If it contained no such clause, he was certain the clause would be proposed, and if proposed he would support it likewise.

Mr. ANGUS HOLDEN said it gave him the utmost satisfaction to propose—

That the thanks of this meeting be given to the Right Hon. W. E. Forster and Mr. Edward Miall for their attendance this evening, and also for their conduct during the past session of Parliament; and this meeting expresses its entire confidence in Mr. Gladstone and the Liberal Government, being convinced that their policy is calculated to secure the prosperity, welfare, and happiness of the people.

They were proud of their senior member, and he thought they would endorse his statement that they were proud also of their junior member. (Cheers.) He then referred to a person whom he would not name, who was amusing himself by going about presiding at tea-meetings and similar entertainments. (A voice from the gallery, "He's only nursing the borough a bit.") All that was very well in its way, but it was not at all their idea of the duties which devolve upon their representatives in Parliament. They should not be deluded by such trifles, and such trumpery considerations should not weigh with them for a moment. They considered that it was only required of a member of Parliament to discharge fully his duties in Parliament. He thought that when a member gave his time it was all they could ask at his hands, when he went to represent their views in Parliament, and carry them out to the best of his ability. But some people thought that the interest of the borough should be taken into consideration, and said that our members entirely neglected the interests of the borough, and the various charitable institutions of the town. Well, in answer to that, he would say, look at the party which was behind them. (Hear, hear.) He thought they could easily and readily take charge of any duties of that nature and relieve the members entirely of that responsibility. He would point to their noble-hearted chairman—(cheers)—and ask them whether they could not trust in his hands the interests of the various charitable institutions. (Cheers.) There might be a few others of the party who might follow his example, and he would say, as he had said before, that their members might leave those matters in the

hands of their party. He hoped that after that evening's proceedings their members would go back again to the House of Commons invigorated to do their duty to their constituency, and he thought that they might rely upon their constituency when occasion required to do their duty towards them. (Cheers.)

Mr. MOLLOY seconded the motion, which was carried with enthusiasm and acclamation.

Mr. FORSTER moved a vote of thanks to the chairman, whom he spoke of as an honour to their town, an honour to their trade, the prince amongst manufacturers, as one who, as he had grown rich, had remembered the poor—(cheers)—and as one who, as he had become the associate of the noblest and the powerful, had not ceased to care for those who were weak, and had not forgotten any of the opinions or any of the interests which he knew in a different time. (Cheers.) Mr. MIALI, with some eulogistic references, seconded the motion, which was carried with acclamation. Sir THOMAS SALT briefly responded, and the proceedings terminated.

## Postscript.

Wednesday, January 19th, 1870.

### FRANCE.

It seems that there was a good deal of excitement in Paris on Monday night when it became known that the Chamber had consented to the prosecution of M. Rochefort. On the Boulevards there were cries of "Vive Rochefort!" and "Down with Ollivier!" but no disturbances of any importance took place.

In the French Chamber yesterday M. Ollivier was reproached by M. Gambetta and several other members of the Left with having abjured his opinions in order to get into power. M. Ollivier defended himself against this accusation, and said that as far back as 1857 he had spoken against revolution, and implored the Government to give liberty to France. His request had now been granted, and he had devoted himself to the "task of accomplishing the triumph of liberal ideas."

The question whether Sir S. Waterlow or Sir F. Lyett shall retire from the canvass in Southwark will shortly be decided. It is to be referred to the arbitration of five members of the House of Commons, Mr. R. W. Crawford and Mr. Eykyn acting on behalf of Sir S. Waterlow, and Mr. Norwood and Mr. Mundella on the part of Sir F. Lyett. The arbitrators are to select an M.P. as umpire.

Dr. Rowland Williams, one of the authors of "Essays and Reviews," died at Broad Chalke yesterday morning, of bronchitis. He had been ill only a few days.

Mr. George Ebenezer Foster, Justice of the Peace and late High Sheriff of Cambridge, fell down dead in his own bank yesterday morning whilst in the act of conversing with a clerk.

### MARK-LANE.—THIS DAY.

Consistently as well as by rail, the receipts of wheat from Essex and Kent were only moderate. The attendance was thin, and sales progressed slowly at about late rates. There was a good show of foreign wheat on the stands, for which the inquiry ruled heavy, at Monday's reduction. Moderate supplies of barley have been on offer. The trade was quiet, on former terms. Malt has been dull, at late rates. The show of oats has been good. Very little business was doing, and prices had a drooping tendency. Beans and peas met a slow sale, at the late decline. The flour market has been depressed, at barely stationary prices.

#### ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	180	910	800	—	—
Irish	—	—	—	—	—
Foreign	8,960	2,020	—	24,760	730 qrs.
				Mais, 2,980 qrs.	

#### WORKING OF MR. GOSCHEN'S RELIEF MINUTE.

In the Poplar Union, where a Charity Organisation Committee has been appointed for the purpose of carrying out the suggestions contained in Mr. Goschen's recent minute on charitable relief, information has already been obtained which serves to show how valuable the organisation which he proposes to establish is likely to prove. The guardians of the union, having prepared a complete list of all recipients of pauper relief within the union, the managers of the union's local charities have been invited to send in weekly returns of persons who may have been relieved by them. Out of a list thus forwarded by the Rev. Richard Parnell, of Bow, it was found, on comparison with that of the guardians, that in no less than ten cases out of about thirty the parties were the recipients of relief from both the guardians and Mr. Parnell. That given by the former varied from 6*s.* in money and 6*s.* 10*d.* in kind down to 4*s.* in money and 4*s.* 7*d.* in kind weekly; while the Rev. Mr. Parnell had given weekly in each case 2*s.* or 1*s.* 6*d.* in money, and in some cases grocery or meat in addition. Returns have not yet been received from other parties, but it is quite possible that it may eventually be found that the same parties are being relieved not only in two directions, but from a variety of sources. From the information already gained it is evidently most important that the managers of charities should at once forward their returns, and maintain a regular system of weekly communication.



**SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL.**

The LONDON YOUNG MEN'S COMMITTEE have the pleasure to announce that the following CONFERENCES on the present position of the STATE CHURCH QUESTION will be held, viz.:-

TUESDAY, 1st February.—WALWORTH-ROAD CHAPEL. Opener, Rev. L. D. BEVAN, LL.B.; Chairman, Rev. W. HOWISON.

TUESDAY, 8th February.—ISLINGTON (Cross-street). Opener, Rev. J. OLIFFORD, M.A., LL.B. Chairman, Rev. C. BAILHACHE.

TUESDAY, 15th March.—HOLLOWAY CHAPEL. Opener, H. SELFE LEONARD, Esq.; Chairman, Rev. J. MARK WILKS.

To commence at Eight o'clock.

The attendance of Ladies is specially invited.

As other Conferences are in course of arrangement, the COMMITTEE will be happy to RECEIVE APPLICATIONS from INSTITUTIONS or CHAPELS desirous of being visited.

WILLIAM THEOBALD, Hon. Sec.

2, Serjeants' Inn, Fleet-street.

**LONDON MISSIONARY SOCIETY.****THE MADAGASCAR MISSION.**

In consequence of the recent gladdening intelligence of the renunciation of Idolatry by the Government and People of Madagascar, the DIRECTORS of the LONDON MISSIONARY SOCIETY purpose holding Four simultaneous MEETINGS for the thankful recognition of the "good hand of God" in these events; for prayer for Divine guidance in the future conduct of the Mission; and for the reawakening of Christian zeal and liberality in the churches at home.

These MEETINGS will be held on TUESDAY EVENING, January 25, at Seven o'clock, as under:-

**THE GRAVEL-PITS, HACKNEY.**

Chairman: The Rev. Dr. SPENCER.

Addressees by the Rev. R. D. WILSON, of Craven Chapel, and Rev. W. FAIRBROTHER, Home Secretary.

**THE CONGREGATIONAL CHURCH, KENTISH TOWN.**

Chairman: Rev. J. FLEMING.

Addressees by Rev. Dr. FERGUSON and Rev. Dr. MULLENS, Foreign Secretary.

**PADDINGTON CHAPEL.**

Chairman: Rev. G. D. MACGREGOR.

Addressees by Rev. W. ROBERTS, B.A., Deputy-Chairman of the Board, and Rev. ROBERT ROBINSON, Home Secretary.

**CAMBERWELL GREEN CHAPEL.**

Chairman: Rev. J. PILLANS.

Addressees by Rev. W. ELLIS, late of Madagascar; Rev. A. HANNAY, Croydon.

ROBERT ROBINSON, Home Secretary.

Mission House, Blomfield-street.

**AMERSHAM HALL SCHOOL, CAVERSHAM, OXON., near READING.**

Head Master .. .. Mr. WEST.

Vice Master .. .. Mr. ALFRED S. WEST.

First Mathematical Master and Lecturer on Chemistry .. Mr. W. S. DENDY, M.A., London, B.A. (Senior Moralist), Cambridge, late of University Coll., London, and of Trinity Coll., Camb.

Second Classical and Mathematical Master .. .. Mr. J. SHEARER, M.A., Aberdeen.

English Master .. .. Mr. A. H. YOUNG, M.A., Aberdeen.

French Master .. .. Monsieur DEZE, B.A., Paris.

German Master .. .. WILLIAM KORNER, Ph.D., Halle and Berlin.

**NON-RESIDENT.**

Music and Singing Master .. Mr. W. H. BIRCH, Organist of Christ Church, Reading.

Drawing Master .. .. Mr. C. R. HAVELL, Government School of Art, Reading.

Lecturer on Botany .. .. Mr. A. W. BENNETT, M.A., B.Sc., London, F.L.S., Lecturer on Botany to the Westminster Hospital.

The Course of Instruction is such as to prepare Pupils either for the learned Professions or for Business. Candidates were first sent up from this School to matriculate at the University of London in 1849; since that date 85 have passed, of whom 50 took Honours. Since January, 1865, Prizes of Books of the value of £5 have been obtained four times by Amersham Hall Boys at these examinations; the Gilchrist Scholarship of £50, tenable for three years, has been gained three times; the First Exhibition of £30, for two years, once; and the Andrews Entrance Exhibition in Mathematics of £20, for three years at University College, London, once.

The School Session is divided into Three Terms of Thirteen weeks each. The NEXT TERM will COMMENCE on WEDNESDAY, January 19th.

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**NOTICES TO CORRESPONDENTS.**

"NONCON."—We are extremely concerned that, owing to inadvertence, no acknowledgment of his letter of Dec. 24, 1869, was inserted in the number of this paper published on the 29th ult. It reached us in due course, and we offer him ("better late than never") our heartiest thanks.

"A. F." and "L. S. D."—Next week.

"HOMO."—Under consideration.

**The Nonconformist.**

WEDNESDAY, JANUARY 19, 1870.

**SUMMARY.**

THE several speeches delivered by the President of the Board of Trade to his Birmingham constituents last week have sadly disappointed his political foes. If they did not expect any premature revelation of the policy of the Cabinet, they seem to have been lying in wait for indiscreet sentiments, or references to ulterior reforms, which would embarrass the right hon. gentleman's colleagues, or give occasion for sweeping attacks on the Government of which he is so conspicuous a member. But Mr. Bright, while dealing with a variety of political topics, exhibited remarkable caution in handling them. He spoke as a responsible Minister of the Crown, and not as a tribune of the people—as a statesman who is, to a certain extent, charged with putting into practical shape the national wishes, rather than as the orator who has to educate public opinion. Little that he said affords scope for controversy, for party assault, or even for original comment. His own friends have more reason to complain than his foes. Mr. Bright is too apologetic for the slow action of the Government, who apparently are about to sacrifice the University Tests question because they will not exert themselves to push it through. If so strong a Ministry as Mr. Gladstone's, succumbing to technical difficulties, cannot carry necessary reforms, British legislation must come to a dead lock. Mr. Bright's reference to working men candidates was gratuitously, though perhaps unintentionally offensive, and has provoked many protests, but the right hon. gentleman dealt with the amnesty question with great force, showing that every member of the Cabinet desires to open the prison doors, while absolutely unable at present to do so.

Both the members for Bradford were on Monday before their constituents, and cordially received. As is usual, Mr. Forster made an admirable, skilful, and comprehensive speech. The right hon. gentleman explained away Mr. Bright's artisan-candidate allusion, and turned the edge of his colleague's dilatory plea—"You cannot drive six omnibuses abreast through Temple Bar"—by claiming that they should go through one by one; himself asking the second place for his Education Bill. The Vice-President of the Council speaks with cheerful confidence and statesmanlike vigour. He will not only introduce a Bill for National Primary Education this Session, but makes light of the religious difficulty, and hopes to settle it by general consent after the fashion of the successful Endowed Schools Bill. Mr. Forster evidently points to a compromise between the two plans now before the country. He felicitously accounted for present Fenian desperation. The Irish revolutionists can afford to wait with a Tory Government in power, but they cannot be quiet while a Liberal Government with remedial measures is cutting the ground from under them. We are, he says, to have measures for reforming our licensing system and dealing with trades unions, as well as Irish Land and English Education Bills next Session. Perhaps we may also get the Ballot. Mr. Forster believes in the peaceful inauguration of Constitutional Government in France, and the consequent cessation of continental armaments; in the union of England and her colonies in one grand confederation; in the speedy settlement of all our differences with America; and he "dreams" of the future union of English-speaking communities in such "firm and lasting friendship," as will teach other civilised nations "for very shame's sake to seek to learn war no longer."

The Liberals of Wales generally are to be congratulated on the triumph in Merionethshire on Saturday last. That county was rescued from Toryism by the late Mr. David Williams, who, however, secured the seat in the first instance by a narrow majority of 60. Now Mr. Samuel Holland, spite of "the Wynn-stay screw," has got in by a majority of 645. So earnest was the contest, that no less than 2,600 out of 3,000 electors recorded their

votes. The sturdy farmers of Merionethshire have done good service to the Principality and to the Liberal cause. Last week's election proves, as a correspondent of the *Daily News* remarks, "that the uprising in Wales in favour of Liberalism during the recent general election was not a momentary impulse and a mere temporary excitement; but the result of steady growth of political enlightenment and deep-rooted convictions, with a determined firmness to claim at the polling-booths their rights as free citizens of a free country."

There were a few demonstrations in Paris on Monday night when it became known that the Legislative Body, by a majority of 226 to 34, had given authority to the Government to prosecute M. Rochefort, but they were not important. The trial will take place before the Correctional Tribunal on Saturday. Prince Pierre Bonaparte will, on the other hand, be tried next month at Versailles, before the High Court of Justice, which alone can take cognisance of offences after the Imperial House. This court is said to be far less liable to illicit influence from the Throne than an ordinary court; its jury, which is very large, being composed of men selected by lot from Councillors-General of two years' standing, and its judges are placed above all corrupting influences. But the Emperor's enemies will make the most of the distinction drawn between the Prince and the citizen, and of the haste to prosecute Rochefort, while Prince Pierre is so leisurely dealt with. We could wish that the next few weeks, as far as our neighbours are concerned, were comfortably over. It is now "war to the knife" between the Government and the Reds; and we can only hope the contest will not end in a catastrophe.

Austrian statesmanship has at length come face to face with its greatest difficulty. The Cabinet being divided into the supporters of a "Centralist" and "Federal" policy, the question was referred to the Reichsrath, which has decided in favour of the former. The minority of the Ministry has resigned office, and the German element is now in the ascendant. The Czechs of Bohemia, the Poles of Galicia, and other races under the Austrian Crown, demand such local independence as Hungary enjoys, but their opponents contend that to concede their claim would destroy the unity of the empire. Whether this serious difference is open to a satisfactory compromise time will show.

**THE AUTEUIL TRAGEDY.**

It is hardly too much to assert that if the deplorable event which has resulted in the death of a journalist, and the arraignment of a Prince of the Blood for homicide, had occurred last summer, the French Empire would probably have been overthrown by an outburst of frenzied passion. That it has endangered the throne of Napoleon III. it were vain to deny. Last week at the funeral of the hapless M. Victor Noir, who was followed to the grave at Neuilly by tens if not by hundreds of thousands of people, the frantic efforts of a few desperate anarchists failed to turn the procession through Paris to the Père la Chaise, or to provoke a popular outbreak. It may be that the multitude in the French capital are anti-Imperialist to a man, and that they refrain from rising simply because of the hopelessness of contending against the overwhelming military force which holds possession of Paris. But time has been gained. The first paroxysm of Democratic fury has passed, and we may hope that a reaction will set in. It was the misfortune, not the fault, of the Emperor that Prince Pierre Bonaparte shot down the young journalist who came to his house to arrange the preliminaries of a duel with M. Paschal-Grousset, one of M. Rochefort's colleagues—it is his unlucky fate to be burdened with a relative whose life has been a series of wild adventures and savage feuds. If it were probable that the delinquent Prince would be shielded from just punishment by his exalted rank, or that his trial would be only a solemn mockery, the prejudice of the people might deepen into inextinguishable hate, and the rule of Napoleon III. would be virtually at an end.

Happily there is time for the real facts to be known and appreciated. The French are too intelligent a people to create a revolution by misadventure. The impartial and dignified treatment of the Imperial offender, and the vindication of the law by a fairly constituted tribunal, cannot fail beneficially to impress the mass of the French people, if it does not satisfy the turbulent Irreconcilables of Paris. It is a responsible Government which has initiated the proceedings against the Prince—a Government dependent on the vote of the Legislature, and which has already given abundant proof of its reforming zeal. M. Ollivier has promised that justice shall be done,



and it is still more the interest of his Imperial master that the law should take its course, whatever be the consequences to his obnoxious relative. Prince Pierre, if convicted, will not go unpunished. Though his condemnation may, in one sense, bring dishonour on the Imperial family, it may also create a natural sympathy for the Sovereign who is innocent of the outrage, and can only suffer from it.

Undoubtedly the danger of the situation is, to all appearance, greatly aggravated by the resolution to prosecute M. Henri Rochefort for his incendiary article openly advocating insurrection. Against the advice of M. Thiers and the mass of French Liberals, M. Ollivier and his Government have decided to make it a Cabinet question. Having come to that conclusion, the Legislative Body has backed him up by an overwhelming majority. The experienced Parisian correspondent of the *Times* is of opinion that this action of the Government is fraught with danger, because it will afford the Republican party four or five favourable occasions to force a conflict, and to "shed that first blood which has been so often the baptism of a revolution." But it could hardly be supposed that a Liberal Cabinet, the first responsible Ministry under the Empire, would take so serious a step without weighing well the consequences. It may be that the state of things in the French capital has become so intolerable that only a resolute vindication of the law can avert revolution, and that M. Rochefort and his irreconcilable mob must be put down before constitutional government can have a fair chance. The French Reds may be as powerless as the Irish Fenians to overthrow the institutions of the country, and their outrageous violence may deepen the resolve of the great middle-class in France to rally to the side of constituted authority. There were symptoms of this tendency in the exciting events of last week. In sheer disgust at the rabid policy of M. Rochefort and his allies, Legitimists, Orleanists, and Republicans are laying aside their differences and demanding that Constitutional Government shall have a fair trial under the present dynasty. Those who doubt the wisdom of M. Ollivier in persisting in this prosecution admire his resolution, and are ready to support him in his war against anarchy.

If the course pursued by the Democrats of Paris were dictated by real grievances, the worst results might be feared. But if the strength of the Irreconcilables arises from spurious excitement got up by an incendiary press, it will probably melt away. In the face of the overwhelming physical resources at the command of the Government, an appeal to arms could not succeed. The Revolutionists are well aware of their position. They can gain nothing but their own destruction by descending into the streets, but without some action on their part, this feverish excitement must collapse. Can a Liberal Government by outbidding them secure the suffrages of the great mass of the population? The new Ministry is trusted by all who have aught to lose, and if able to avert a sanguinary collision, may gain strength by their bold and liberal measures of reform. The France of 1870 is not the France of 1848. The Conservative elements of society, the aversion to aimless revolutions, have vastly increased in that interval. In the main the French people care more for peaceful development and material prosperity than dynastic changes. And spite of the unhappy Auteuil tragedy, and the menacing attitude of the Parisian workmen, we may yet venture to hope that a just system of Government will win over public opinion, and enable the Constitutional régime now established to become firmly seated in the necessities and affections of the people.

#### THE RISING OF THE HALF-BREEDS.

THE insurrection at Red River is one of those penalties which a nation has to pay for empire, and let us add, for defects of statesmanship. If before this outbreak the responsible statesmen of England had made themselves as well acquainted with the local circumstances of that distant region as they are likely to do in time to come, in all probability the grave colonial difficulty which is now perplexing the British public would never have occurred, and the names of John Bruce and Louis Riel, the leaders of this singular rebellion in the backwoods of British America, would never have emerged from their native obscurity. Those who look upon this rising of French half-breeds either as a sudden paroxysm of violence on the part of an impulsive race, or as an American movement taking its root in the restless desire of an annexation party to haul down the British flag, commit one of those errors

which commonly distinguish the purely superficial observers of political changes. The Americans were as much taken by surprise as we have been by the dramatic, although unfortunate, episode of the Winnipeg insurrection. There has been no American emigration of any importance to the Red River Territory. The Fenians have never, until now, dreamt of that territory as a base of operations against the Power they hate with so implacable a hatred. We are informed on good authority that, although the settlement contains a mixed population of twelve thousand souls, and although the only communication between it and the outer world passes through the State of Minnesota, there were, three months ago, only fifty-three citizens of the United States resident in the country, and these were all engaged in peaceful and honourable avocations. It is indeed worse than foolish to impute to American intrigue that which is distinctly attributable to purely local causes—to causes, in fact, the results of which have been long foreseen by those who, during the last twenty years, have watched the progress of events in connection with the agitation for opening up the territories of the Hudson's Bay Company.

Before dwelling upon the circumstances which have led to the present serious complication at Red River, it is necessary that we should say a word or two about the settlement itself. That settlement extends along the banks of the Red River from Pembina on the Minnesota frontier to Lake Winnipeg, a distance of over a hundred miles. The settlers who occupy the country immediately contiguous to the United States are exclusively of French descent, mixed of course with Indian blood—the result of the intermarriages which took place, in past generations, between the French *voyageurs* and the native women. Higher up the river settlements of English and Scotch half-breeds and of Christianised Indians have been established, and here they have lived in tranquillity, if not in contentment, since the days of Lord Selkirk, who founded the colony in the early part of the present century. As was pointed out in a letter which the Secretary of the Aborigines Protection Society recently addressed to the *Times*, the Red River has been the scene of a phenomenal amalgamation of races, which bids fair to refute the theory of quasi-philosophers who contend that the red man is doomed to isolation, and must, therefore, as settlement advances, disappear from the face of the earth. The red man has not perished in the Hudson's Bay territories. To a considerable extent he has been absorbed by the European race; and the mixed population and the tens of thousands of Indians who yet roam through forest and prairie, are bound together by a blood relationship which produces a sympathetic feeling between them, and ensures to the Indian that justice of treatment which is the real panacea for the tomahawk and the scalping-knife.

The half-breeds are the sons of European fathers—whether English, Scotch, or French—and they are withal an educated people—more educated than any equal number of Englishmen. With education they acquired a knowledge of their rights as men, and indeed it was impossible that they could either hold intercourse with the inhabitants of Minnesota, who are their nearest neighbours, or watch the development of free institutions in the great colony of Canada, without desiring to be relieved from the comparatively mild but manifestly reactionary government of the Hudson's Bay Company. They were clearly entitled to claim relief from a vexatious and oppressive monopoly, and to enjoy those local institutions of self-government which, wherever they have been conceded, have proved a blessing to all parties. For twenty years they made their appeal in vain. Their petitions were not only disregarded but even treated with studied discourtesy. The Colonial Office loves repose, and the Red River agitators were therefore looked upon as disturbers of the peace.

At last the Hudson's Bay negotiations were brought to a close, and Canada undertook to buy up the rights of the fur-traders for a round sum, accompanied by certain valuable reservations of land. The Imperial Government was only too glad to be rid of the difficulty, and Canada—now a Dominion and no longer a mere colony—was also proud of a bargain which placed her in possession of more than half the North American continent. But the cardinal mistake of not consulting the Red River people at all in the matter, was made by the three contracting parties. Granted that a few thousand men and women had no right to assert a claim to the vast wilds of Rupert's Land, it is not so easy to prove that they were not entitled to a voice in the fate of that portion of the country which they had converted from a desert into a garden. It is still more difficult

to prove that they were not entitled to expect that when Canada extended her authority over them, they would receive at her hands those self-governing institutions which the Canadians themselves enjoy. A nominated Council composed of strangers, and an Executive Government also composed of strangers, are the two things which Canada has endeavoured to force upon the Red River people; and there are no two things in the world more hateful to a free people. The question of tariffs, and the offensive conduct of some of the Canadian officials who entered the country before the rising, are entirely subsidiary to this all important matter of a local legislature—at least the chief demand of the insurgents six weeks ago was for a representative assembly having power to deal with purely local affairs. However indefensible may be, in certain circumstances, the employment of armed force for the assertion of even just rights, we think that the Red River people have grievances which peremptorily call for redress.

A weekly contemporary proposes another Abyssinian expedition in the spring; and it makes this cold-blooded proposal although its eyes are wide open to the probable consequences of marching troops through the desolate country between Lake Superior and Fort Garry. Sioux massacres and American complications are things of trivial moment in the estimation of this reckless upholder of the extreme theory of Imperial rights. We do not believe that a single public man of any authority will be found to echo this ruthless cry. On the contrary, we are sure that before the idea of employing military force on so inglorious an enterprise is, for a moment, entertained the responsible advisers of the Crown will exhaust every just means of conciliation.

#### THE BRITISH QUARTERLY ON NATIONAL EDUCATION.

THE current number of the *British Quarterly Review* contains a paper upon the national education question, which is of so able a character, and of so fair and candid a tone, that those of our readers who have not already read it, will, we are persuaded, be glad to be put into possession of its substance. Any one who may make an honest intellectual contribution towards settling public opinion upon this subject is deserving of our grateful esteem, and such a contribution has, we think, been made by the writer of this article.

When this paper was written, there were only two schemes before the public—those, namely, of the Birmingham League and the Manchester Union. Since then the Manchester Education Bill Committee have issued a report describing the main objects of their bill. The Manchester Committee sail conveniently between the two great opposing parties into which the country at large has lately been divided. They are neither so Radical as the League, nor so Conservative as the Union. Their scheme includes some of the salient characteristics by which the others are distinguished. While, therefore, it is open to the support of the more moderate, it is equally open to the objections of the more extreme adherents of both the League and the Union. Whether it will thus succeed in securing general support, or whether it will meet with the usual unhappy fate of those who are neither hot nor cold, time alone will discover. As it at present stands, we could not adopt it; and if it should be greatly altered in either of the more popular directions, there would be no necessity for it. Let us therefore, for the present, put it out of the way. By-and-bye it may become a practical measure, and challenge such criticism as we may be able to bestow upon it.

The writer in the *British Quarterly* aptly remarks that the rapidity with which the two great rival associations "have developed their strength is a remarkable sign of the deep and universal interest which is now felt in this perplexing subject." He doubts, however, and we share his doubts, whether either of them will secure an immediate victory, or whether the victory of either will be absolute. There is the Union, as he describes it, deriving its support from the aristocracy, the dignitaries of the Church and school inspectors, with a rank and file of beneficed clergymen. "In the presence of this pomp and glory," the League is held to make "a very poor show"; but, on the other hand, it is "strong in the Commons," in the political leaders of the working classes, the representatives of the Trades Unions, and the Nonconformists. To state, with this unquestionable accuracy, the characteristic features of the two bodies, is almost equivalent to predict which is most likely to win. In the former are included scarcely any but the most Conservative



elements in English political society; in the latter are included all the progressive elements. The first represents the passive and obstructive, the second the active, forces of the State. Is it not pretty certain that the ball which moves with greatest force and speed will be the winning ball?

There is one consideration which must be weighed before even this conclusion is adopted. The clergy of the Established Church have unquestionably, of late years, shown practical interest in the Education question, and have perhaps done more than any other section of the community towards the establishment and maintenance of schools. "They have," says the writer, "devoted to this work time and money and influence, and are able to point with legitimate pride to the great results which they have actually accomplished." No doubt their services and claims will have weight in the ultimate settlement of this question, but, as it is forcibly and conclusively suggested, "The voice of the parents must be heard even before the voice of the teachers," and if they go against the system favoured by the clergy, it will have to give way. We quite agree with the writer that, on the whole, the working classes will go against the clerical system. The clergy received at the last general election, some intimation of the extent of their influence over the people, and in the settlement of the Education question, they will, we believe, receive a still more conclusive intimation of exactly the same kind.

But what are the "essentials" of the rival schemes? We take it for granted that our readers are pretty well acquainted with this part of the question, which is described with great clearness and elaboration by the writer of this paper. Worked up with this description, however, the principal arguments in favour of each are stated *pro* and *con*. Thus, one blot of the present denominational system is heavily hit:—"If the Minutes explicitly declared that, under the present system, no grant should be made to schools not founded and managed by religious congregations, the system would perish within six weeks of the meeting of Parliament. But this is what the Minutes practically mean. The injustice is not the less because it is veiled. The conditions on which the aid of Government is granted have resulted in vesting nearly the whole control of popular education in the hands of the ministers and clergy of various denominations—Jews and Christians, Romanists and Protestants, Episcopalians and Nonconformists. It matters very little whether or not the system was intended to have this effect. Any scheme of 'national education' which places the schools of the common people under the control of a mere section of the nation is fundamentally unsound. No 'development,' no 'modification' of the system can be satisfactory. Another principle must be introduced if we are to have a scheme which can claim to be called national."

The alternative presented by the League to this condition is, as is stated, "to transfer the ultimate responsibility of establishing schools from voluntary organisations to the State." In regard to remitting this responsibility to local authorities, doubt is expressed whether this body has clearly apprehended how such a system is likely to work in the rural districts. "If," says the writer, "in thinly-populated parts of the country and in most agricultural districts, parishes or groups of parishes elected school boards, the authority of the squire or the clergyman would be supreme. County boards would probably be not less exclusive. We do not wonder that many Nonconformist ministers who are already almost crushed by the rectory and the hall, and many Liberal village tradesmen, who, in their own sight, are but 'grass-hoppers' in the presence of the county gentry, are crying out for the direct administration of the schools by the Central Government." The conclusion upon this point is that there should be no rigid and inflexible system, which, we apprehend, practically means, although it is not stated, that the large towns should have control over their own schools, and the central government over the rural schools.

We next follow the writer into the religious question, where we do not think he is quite so clear or conclusive as he is upon the other branches of this subject.\* The Union, it is known, desires that the State should provide for the inculcation of religious and moral truth, but, at the same time, it does not insist that denominational education should be imposed upon children without the assent of the parents.

\* Upon this point we refer the reader to a very able paper, entitled "Religious Aspects of Compulsory Secular Education," by the Rev. Samuel Cox, printed at the request of the Nottingham Branch of the National Education League (Hamilton, Adams, and Co.). Mr. Cox is extremely happy in demolishing the fallacies that lie at the root of this discussion.

That is to say, there must be religious teaching, as it is called, in all state-aided schools. This is the answer, good as far as it goes, although it might go farther:—"Doctrines which are mutually destructive are all comprehended in the same category. Rendered into ordinary English, this principle of the Union would read that 'in schools aided by Government grants the Government shall insist on the inculcation of moral and religious truth, or of moral and religious error.' Thus rendered, the cause of the Union's programme might have a less fascinating and sacred appearance. But is it possible, some people ask, to separate education from religion? Just as possible and just as impossible as to separate politics, or banking, or gardening from religion. A Christian man, whatever he does, will do it 'to the glory of God.' We may have a secular school in the same sense in which we have a secular gas company, a secular soap factory, a secular nursery garden. To teach a child to read or to write without teaching religion is just as possible as to teach a boy the trade of a smith without teaching religion. The mistake lies in giving to the word education a much broader and deeper sense than it can legitimately bear when used of the kind of instruction which is commonly given in day-schools. Here and there we may find a schoolmaster who really educates the religious thought and life of his pupils, but the cases are, as we believe, exceptional and rare. 'Religious education' in ninety-nine day-schools out of a hundred means nothing more than reading the Bible and saying a Catechism. That it is possible to have a school in which the Bible is not read and a catechism not learnt is certain. Much of the misconception which has arisen on this question arises from the ambiguity of the term 'religious education.' What the League very justly objects to in rate-aided schools is the teaching of any 'creed, catechism, or tenet peculiar to any sect.' Religion cannot be excluded either from a school or from a railway board without excluding religious men. Where a school board appoints a devout and earnest man as a master, his school and his teaching will be penetrated with his religious faith. It is one of the weak points of the present system that it insists on religious instruction, but cannot provide that it shall be given only by religious men. To ourselves, as Nonconformists, the principle that the Government should refuse aid to schools where religion is not taught, is intolerable; and if anything could make it more offensive, it would be the sceptical indifference which the policy of the Union encourages to the truth of the religion which the school committee undertakes to teach. If schools originated by voluntary benevolence are still to receive Government grants, we contend that the only condition of aid should be the efficiency of the secular instruction. The religious education of the people is a province into which the National Government has no right to intrude."

Of course, the most obvious reply to this is, that if Government maintains a school in which there is so-called religious teaching, it virtually pays for and subsidises that teaching. There is no escape from this difficulty—whether for Nonconformists or for Secularists—and it should be at once faced and, in one direction or the other, conquered. It is to be regretted that this writer has not treated this most important of all points with greater scope.

Shall the future schools be supported by State aid, and if so how? To what extent shall there be compulsion? Shall all the school-fees be paid by the State, or only some? The writer favours compulsion, and the compulsory payment, by parents, for their children's education—of course, no doubt, with modifications and exceptions. He cannot see either the justice or the expediency of abolishing school-fees in all schools aided by rates, and urges some forcible objections to the League's proposals upon this point. Finally, he concludes that there will soon be an Act passed "protecting and preserving existing schools, but providing for the extension of popular education by methods founded upon sounder and healthier principles." Nor have we the smallest doubt of this, and something has been done by the writer in the *British Quarterly* to aid in the passing of such an Act. If he has not settled all the difficulties of this great question, he has contributed to their settlement. He is, perhaps, a little too conservative, but this is a fault which is not likely long to attach to any member of the "progressive party" in the present day.

One more word. After Mr. Forster's speech at Bradford on Monday, it is quite evident that what has to be said upon this subject must be said quickly. We are promised a Government Bill in the next Session, and the right hon. member for Bradford thinks that it may be carried. Those who object to the continuance

in any form, or with any modifications, of the present Privy Council system, should now say what they have to say, and say it with all their might.

### Court, Official, and Personal News.

The Queen attended Divine service at Whippingham Church on Sunday morning. The Rev. G. Prothero preached.

On Friday the Prince and Princess of Wales gave a ball at Gunton Hall.

The reductions in the Naval Estimates are likely to be even larger than those in the Army Estimates.

It is confidently stated in many quarters that during this year all the troops are to be withdrawn from the colonies, unless the colonial governments are willing to pay the cost of their maintenance.

Mr. Balfe, the composer, is seriously ill.

The Right Hon. Edward Sullivan, the new Master of the Rolls in Ireland, was on Thursday sworn in at Dublin.

Justice Lush, who has been suffering severely from over-fatigue during the labours of the Winter Circuit, is improving in health.

According to a statement in the *Law Journal*, Mr. Justice Willes intends to resign his office of Judge of the Court of Common Pleas.

The *Echo* says the deliberations of the Ministry on the Irish land question are far from being terminated. "We understand," it says, "that the progress of inquiry in Ireland shows a very formidable bulk of respectable opinion, which will assert itself in the House, for some degree of fixity of tenure."

The rumoured intention of the Government to introduce a measure removing the exemption of Government property generally from local taxation is discredited by the *Times*.

It is stated that the Government has been considerably occupied in deliberating on the best means of rendering the House of Lords more efficient as a judicial tribunal.

We regret to learn that Sir Francis Crossley, Bart., M.P., has been very unwell since leaving England.

The late Bishop of Manchester has bequeathed his extensive library to the trustees of Owen's College.

It has been decided that the Army Estimates, when presented to the House of Commons, will show a diminution of about 10,000 combatants from the existing establishments.

On Saturday the Archbishop of Canterbury was sufficiently well to proceed by rail from Broadstairs to Addington Park, Croydon.

We are informed that the head-mastership of the Tottenhall Proprietary School, near Wolverhampton, vacant by the resignation of the Rev. Robert Halley, M.A., has been accepted by Alexander Waugh Young, Esq., B.A., and Fellow of the University College, London. Mr. Young will be better known as the son of Dr. John Young, author of "The Christ of History," "The Province of Reason," and other theological treatises. He has held for nine years the position of head master of the Cole-raine Academical Institution, which, under his care, has become one of the most influential and prosperous schools in all Ireland. He enters upon his duties at Easter next.

CHINCHONA.—The range of growth of this plant is being rapidly extended. During the Indian Mutiny the enormous price given for quinine at Bombay and elsewhere in that Presidency proved the importance of cultivating the chinchona plant in that country, and efforts in this direction have since been attended with remarkable success. A new variety, yielding a larger percentage of quinine than any species yet analysed, has been discovered by Mr. Broughton, the quinologist to the Madras Government; and it is said to have been raised from seeds collected in the Loxa district of the Andes. About 4,000 chinchona trees have lately been planted in the island of St. Helena, and as the climate is specially favourable and the inhabitants skilful in the management of the trees, there is no reason why this place of call for many of our vessels should not, in this way, supplement usefully her somewhat scanty revenues. The epidemic at Mauritius in 1867 showed sufficiently the importance of cheapening quinine at home and abroad in every possible way.—*Lancet*.

MAKING A FRIEND OF A SHEIKH.—No one had as yet offered us any food. This gross neglect (never without meaning among the Arabs) I determined now to expose, and so test their real intentions. My cuisine was soon rigged out for cooking, and I asked for cold water. In two minutes afterwards the brave little lamp was steaming away at high pressure with its merry hissing sound. Every one came to see this. I cut thin slices of the preserved beef soup, and while they were boiling, I opened my salt-cellar. This is a snuff-box, and from it I offered a pinch to the Sheikh. He had never before seen salt so white, and therefore, thinking it was sugar, he willingly took some from my hand and put it to his tongue. Instantly I ate up the rest of the salt, and with a loud laughing shout, I administered to the astonished outwitted sheikh a manifest thump on the back. "What is it?" all asked from him. "Is it sukker?" He answered demurely, "La! mele!" (No, it's salt!) Even his Home Secretary laughed at his chief. We had now eaten salt together, and in his own tent, and so he was bound by the strongest tie, and he knew it.—*The Rob Roy on the Jordan*.



## Foreign and Colonial.

## FRANCE.

## FUNERAL OF M. VICTOR NOIR.

The funeral of M. Victor Noir, who was shot by Prince Pierre Bonaparte at Auteuil, took place on Wednesday. The revolutionary party and the most unscrupulous portion of the Paris press had their agents busy to rouse the people to revolt. It seems impossible to surpass the violence of the language employed. The invitations to the funeral of Victor Salmon, alias Noir, were accompanied by ominous hints and undisguised threats. The *Réveil*, the *Marseillaise*, and the *Rappel*, joined in chorus, denouncing the "crowned assassins and police spies," and declaring that France, "deceived, outraged, and scoffed at" for the last eighteen years, is weary, and eager for revenge. "Let us not wait," exclaimed M. Rochefort's sheet, "until we are forced to avenge still more horrible crimes." The *Marseillaise* (which was seized early in the morning) occupied half its first page with a rude but effective woodcut representing Noir lying dead upon a bed, his bloodstained shirt sufficiently open to show the small wound made by the conical ball of the Prince's revolver, and with the date, "10th January, 1870." The same paper contained an invitation to the population of Paris to attend the funeral, adding that most of the workshops would be closed, and demanding that military duty in Paris should for that day be done by the National Guard—a demand which the authorities were careful not to comply with. The body lay at Neuilly. Those who aimed at a disturbance of the public peace would have brought it through Paris to Père-la-Chaise, but neither the authorities nor the family would consent to this, and it was to be buried in the Neuilly cemetery. This was announced by the papers, and early in the forenoon great numbers of people were on their way to that suburb. Evidently the workshops were abandoned for the day, for along the various roads leading to Neuilly crowds of blouses were to be seen, and the tops of the omnibuses were covered with them. What subsequently took place is thus described by the correspondent of the *Pall Mall Gazette* :—

On reaching the Rue du Marché, I found Louis Noir's (the brother's) house filled with Radical and Democratic journalists, who disputed over the body—Did the remains of Victor Noir belong to his family or to the people? This question was finally decided in favour of the family. Outside, the people now began to shout, "A Paris! au Père-la-Chaise! Vive Rochefort! Vive la République!" and they were encouraged by M. Flourens and his friends. There was a cry for Rochefort, who came upon the balcony and addressed the multitude in these terms :—

"Citizens: In presence of so serious an event the situation is difficult. I can understand that it is impossible to preserve that moderation commanded by the interest of our cause. Insurmountable obstacles await us in Paris. The Government has made formidable strategic preparations. It would be next to impossible to carry the body of Victor Noir through Paris. The enemy, always ready to crush us, awaits us with firm foot. We are sufficient in number, but the Government is armed, well armed, and you are not. Ah! you do not know that it would be to rush to certain death, for the Government only waits for the moment to finish for ever with the Republic. I know this, and my confidence is such that I have come armed. I can no longer leave my house otherwise since the assassination of our brother by Pierre Bonaparte. As for vengeance, we shall have it. You will say that a fine opportunity offered itself to-day which will not occur again. Error! Every day we shall find more favourable occasions. And to the force brought to oppose the passage of liberty, we shall oppose the force of right and justice, and afterwards, if it be necessary, armed force. As for the Government, we do not expect any satisfaction from it. Never has a Government placed on a slope recovered itself when once it commenced to slip. Its fall is near. Its fall is fatal. This is why I demand patience and calm. Let us conduct our brother to the cemetery of Neuilly, and descend quietly on Paris, which is the only manifestation possible to-day. A manifestation in the street would only compromise Radical democracy."

M. Delescluze of the *Réveil* next addressed the people in the same sense and with much effect. However, a portion of the multitude, excited by the words and gestures of MM. Flourens, Terrail, and Boulogne, were in no humour to listen to reason, and insisted on parading Paris. M. Rochefort made another appeal, and after a great deal of difficulty the procession started. MM. Louis Noir and Rochefort were seated on the hearse behind the coffin. M. Rochefort was as pale as death, and constantly asked for air—to be allowed to breathe. A cry was raised that the people were being robbed of the body, which should have been dragged from the coffin and buried, if necessary, in morsels in Père-la-Chaise. The crowd shuddered at this horrid proposition. At the corner of the Boulevard Inkerman an enormous crown of immortelles was flung from a window and placed on the coffin. M. Flourens again appeared and attempted to turn the horses in the direction of Paris; he mounted the box and smacked the driver's whip. After three desperate efforts the procession was at last enabled to continue its march. It was at this point that M. Rochefort fainted, and was carried into a grocer's shop. M. Flourens, profiting by the confusion occasioned by this event, again tried to carry out his plan, but he was successfully resisted, only, however, after the horses had been taken from the hearse and turned adrift, and M. Louis Noir had been hoisted on the shoulders of some enthusiasts, who vociferated, "To Paris!" At last the crowd decided in favour of Neuilly, and the hearse was dragged along in that direction. The conduct of the mob when the cemetery was at last reached seems to have been most reprehensible; the sacredness of the place inspired no respect, and several persons were struck with stones. There was no religious ceremony. The coffin was let down into the grave and covered with crowns. M. Flourens addressed a few violent remarks to the bystanders, amidst cries of

vengeance, and M. de Fonvielle recounted briefly what had happened, and swore over the grave of his friend that Pierre Bonaparte had first struck and then foully assassinated him. Returning home, the bands of people sang the "Marseillaise" and other revolutionary songs, and on entering Paris a collision with the police took place. One man is said to have been killed. Rochefort, who had been unable to go to the cemetery, was placed in a cab and, accompanied by a large body of friends, descended the Champs Elysées. A force of cavalry was posted in front of the Invalides and to the rear of the Palais d'Industrie, and as the crowd poured down from the Arc de Triomphe, intent on invading the Corps Législatif, it was suddenly checked in its course. The rolling of a drum announced a first summons to disperse; the dragons trotted up. At the second roll of the drum a panic seized the people; and at the third and last summons there was a regular *sauve qui peut*. It was at this moment that Rochefort begged his friends to allow him to go to the Chamber, and promised to come back and fall with his friends. M. Rochefort got safely to the Chamber, and his friends did not await his return. The new Minister of the Interior was on the spot, and rode for some time alongside of the officer who commanded the cavalry. The bridge leading to the Corps Législatif and the House itself were strongly guarded, as was also the Tuileries.

On Wednesday night there was considerable tumult in Paris, but no serious disturbance. At about half-past six o'clock some groups of people passed along the Boulevards, singing the "Marseillaise." The sergents de ville tried to disperse them. In front of the Théâtre des Variétés some persons threw stones at them, wounding an officer and two of the police. Two others were stabbed. Four or five of the rioters were arrested. At nine o'clock some rioters traversed the Faubourg St. Antoine, vociferating, but several shopkeepers stepped forward armed with sticks, and shouted to them that they would maintain peace, even by force if necessary. Thereupon the rioters dispersed. At ten o'clock some groups of people assembled in the Rue Carrefour and Boulevard Montmartre, consisting of men and children, singing the "Marseillaise." The persons sitting at the tables in front of the neighbouring cafés received them with hisses. The sergents de ville succeeded in clearing the streets, and at midnight everything had resumed its usual aspect. Only a small number of troops appeared in the public thoroughfares, but great precautions had been taken to secure order. Several detachments of cavalry arrived in Paris from the neighbouring garrison.

The *Marseillaise* gives the following account of the affair which occurred in the Champs Elysées as the people were returning from the funeral :—"Arrived at the Round Point, the crowd perceived that some regiments of Chasseurs were drawn up across the Avenue in front of the Palais de l'Industrie. Rochefort alighted from his carriage, and said, 'Citizens, let me advance alone.' Accordingly he walked on towards the troops, who were headed by a magistrate and some drummers. After the first beat of the drums, M. Rochefort said, 'We are citizens, returning from the interment by the same road by which we came; do you insist upon preventing us from passing?' After the second roll of the drums, Rochefort said, 'I am Deputy of the Seine, and I insist upon being allowed to proceed to the Chamber of Deputies.' The reply he received was, 'You will be cut down first of all.' Thereupon Rochefort, addressing the crowd, said, 'Citizens, disperse; you will be massacred uselessly.'"

## THE TREATIES OF COMMERCE.

On Thursday the Senate discussed the interpellation moved by M. de Battenval on the subject of the treaties of commerce. M. de Battenval defended free trade, and expressed his surprise at the Imperial decrees inserted in the *Official Journal* on the 8th inst. Mr. Louvet, the Minister of Commerce, replied on behalf of the Government, and in the course of his speech said :—"The Cabinet intends to walk in the path of progress, injuring as few interests as possible, and relieving, as far as may be, the hardships occasioned by our free policy." "No," he exclaimed further on, "I emphatically declare that we shall not withdraw from the treaty of commerce with England. In the interests of peace especially, it is our duty to uphold that treaty, though at the same time the question of its continuance is subject to Parliamentary inquiry." M. Michel Chevalier reproached the Government with having been too liberal in political matters, and less so in questions relating to the well-being and prosperity of the people. Liberty did not consist in letting a host of newspapers have their own way. He alluded to the fact that under the rule of Louis Philippe the returns of trade with England amounted to 200 millions of francs annually, and now it amounted to 1,800 millions. The two decrees, published on the 10th inst., he said, could only be explained by the inexperience of the new Cabinet in such matters. M. Buffet, the Minister of Finances, replied :—"True liberalism in commercial matters consists in consulting the country by means of a Parliamentary inquiry, and in abiding by the results."

On Friday, M. Rouher submitted a proposal to the effect that the Senate should take part with the Legislative Body in the Parliamentary inquiry into the working of the Treaties of Commerce. M. Louvet declared himself opposed to this proposition, but added that the Government would not exclude the Senate from all participation in the inquiry, inasmuch as that body would deliberate upon the bill which would result from the investigations of the Lower Chamber. M. Rouher insisted that M. Louvet's reply did not meet the case, because by the course the Government proposed the Senate would be reduced to the role of a simple spectator. He lamented the haste which the Cabinet had shown in arriving at a decision to suppress the system of the temporary

admission of goods into France, adding that those admissions were a right, while M. Louvet's decree was an error. He reminded the House of the losses caused at Marseilles by the establishment of an octroi duty on combustibles, and argued that the temporary admissions were in reality but a transit of perfected manufactures, and had the universal assent of all nations, being practised in Germany, Austria, and, in fact, everywhere; therefore, they ought not to be abolished. M. Rouher proceeded to show that M. Louvet's decrees had ruined the printed calico trade at Mulhouse, and sacrificed that branch of industry to the profit of Swiss jaconets. In conclusion, he reiterated his statement that the decrees in question were a Ministerial error. M. Louvet, in reply, explained that the numerous abuses which had resulted from granting custom-house permits had rendered it necessary to issue the decrees under discussion. Baron Dupin and M. Baroche afterwards addressed the House.

## PROSECUTION OF M. ROCHEFORT.

The day after the assassination of M. Victor Noir there appeared in the *Marseillaise*, M. Rochefort's paper, a most inflammatory article. The number consisted but of two pages and a half, in very large type, the first page in deep mourning, nearly half the journal left blank, and it speaks only of one topic. "Assassination committed by Prince Pierre Napoleon Bonaparte on the citizen Victor Noir," such is the heading of the following article, or manifesto, printed in the style of a handbill :—

I was weak enough to believe that a Bonaparte could be something else than an assassin. I dared imagine that a loyal duel was possible in that family, in which murder and ambushes are traditional and customary. Our fellow-labourer, Paschal Grousset, shared our error, and to-day we mourn the loss of our poor dear friend Victor Noir, assassinated by the bandit Pierre Napoleon Bonaparte. For 18 years France has now been in the bloody hands of these ruffians, who, not satisfied with cannonading the Republicans in the streets, entice them into foul snares and massacre them in their houses. People of France, are you not decidedly of opinion that we have had enough of this?

On Thursday application was made to the Legislative Body for leave to prosecute M. Rochefort. It was referred to a committee, who have unanimously recommended that the request be complied with.

At a meeting of the Left Centre, held on Friday night in the Marquis d'Andelarre's rooms, at the Grand Hotel, which was attended by M. Thiers and the Ministers Buffet and Daru, a very strong and general opinion was expressed that it would be wise to drop the prosecution. M. Thiers, when appealed to, said he should support the Ministry in the matter, whatever they might do; but he thought it would perhaps have been better if the prosecution had not been set on foot. The suggestion was made, that as the 12th of January had passed off so harmlessly, and as a new law, submitting press offences to a jury, was about to be introduced, the Ministry might very well, without incurring the imputation of weakness, back out, and avoid the long and very irritating debate, which could only serve to prolong existing uneasiness. But Count Daru nailed the colours of the Ministry to the mast, and said they had unanimously resolved to make the prosecution of Rochefort a Cabinet question. M. Ollivier stuck to this in the Chamber on Saturday, and on the proposal of M. Arago to put off the Rochefort question for a week, obtained the easy victory of a vote of 201 against 39. Only the extreme Left voted for M. Arago's motion.

In Monday's sitting of the Legislative Body, M. Estancelin moved the following order of the day :—"That the Chamber, having confidence in the firmness of the Ministry, and rendering justice to the measures it has taken for the maintenance of public order, deems it fitting that the demand for authorisation to prosecute M. Henri Rochefort should be withdrawn." M. Emile Ollivier declared that the Ministry could not accept the order of the day, and would consider the vote of the Chamber refusing the application for permission to prosecute M. Rochefort as a step rendering impossible the task the Ministry had undertaken. M. Henri Rochefort then rose, and said : "There are occurrences which authorise one to say anything. The people will believe, if this application is granted, that the Government wished, at any price, to remove from the Chamber a Deputy it disliked. I shall not defend myself. I do not wish to prevent the Government from continuing the blunders; for every mistake committed by the Empire turns to the profit of the Republic." M. Ernest Picard delivered a speech against the prosecution, and said he regretted that the Government should have made of such a subject a Cabinet question. M. Emile Ollivier again rose to insist upon the prosecution being authorised. He said : "I desire absolute liberty of the press; but I do not consider that liberty to mean the right to appeal to arms—a proceeding which the Government will put down by the strong arm of the law. The renewal of what are known as the June days will not be permitted. The Government will not allow any revolution, but aims at the reconciliation of parties and the development of public liberties." After speeches from M. Jules Simon and the Marquis de Piré, the Chamber sanctioned the authorisation to prosecute M. Henri Rochefort by 226 votes against thirty-four.

## THE POLICY OF THE GOVERNMENT.

In Saturday's sitting of the Senate M. de Maupas moved his interpellation respecting the internal policy of the Government. M. Ollivier said in reply, "The mere fact of the present Cabinet being at the head of affairs is worth more than any number of declarations. The Cabinet possesses already a past to which it can refer. We did not ask for



power; we were offered it, in order that we might carry out our ideas, and it was accepted by us. The Radical party," the Minister proceeded, "wishes for revolution, and the Government accepts the struggle. We will represent the principle of resistance, but never that of reaction. The Ministry will faithfully work out the two programmes to which its members have affixed their signatures. The two programmes differ but slightly, that of the Left Centre only more precisely defining the one drawn up by the Right Centre. The Government is resolved to do nothing without an understanding with the Senate. In the exercise of the constituent power the Ministry asks for the Senate's co-operation. (Several Voices: "You shall have it.") The Senate will not be an obstacle impeding our onward course, but merely a temporary check upon a too rapid advance, making that advance all the more sure." Loud cheers followed the Minister's speech. After a speech from M. Boinvilliers, Count Ségur d'Aguesseau addressed the House. He declared it necessary to prevent discussion of the Constitution, adding that the streets were not the only places where order should be maintained; it was necessary to cause moral order and religion to be respected. M. Magne, late Minister of Finance, said he believed he gave expression to the opinion held by the colleagues in declaring that it was not from weakness, but rather from courage and public spirit, that the late Cabinet overlooked the excesses which were committed by the press and at public meetings. M. Magne added:—"Moreover, I completely coincide with the ideas and acts of the new Ministry. The former Cabinet were desirous that by having before their eyes the spectacle of gross excesses, honest citizens might be led to pronounce against the party of disturbance. When impunity shall have developed the bad instincts of the populace, the conduct of the new Cabinet may be different." Count Ségur d'Aguesseau remarked that the Ministry did not reply to his speech. M. Ollivier said briefly, "If the Ministry does not reply it has its reasons." In conclusion, the Senate passed the order of the day, accepting with confidence the explanations given by the Government.

The French Ministers are about to bring forward a bill for the trial by jury of political offences on the part of the press. Count Daru has complained to the Emperor of ambassadors, such as General Fleury, writing directly to his Majesty instead of to the responsible Minister. The Emperor is said to have promised that this should be rectified.

It is said that Prince Napoleon, who contributed not a little to the formation of the new Cabinet, delays his open adhesion for three months, on account of the suspicion of clericalism which attaches at present to the Ministry.

The Court of Cassation has rejected Troppman's appeal.

#### SPAIN.

On the 12th, Marshal Prim explained the late Ministerial crisis, and declared that the election of a monarch would crown the edifice of the revolution. Senor Rivas, the Minister of the Interior, detailed the programme of the Ministry, and said that the Conservative party had initiated the revolution, adding that the Government would maintain order and raise the credit of the country. In conclusion, the Minister appealed to the deputies, and expressed a hope that a spirit of concord would prevail among them. On the same day, Senor Castelar brought in a bill, proposing the exclusion from the Spanish throne of the Bourbons and the collateral branches of that family. It is believed the bill will be rejected.

The Unionist party have held a meeting, at which it was resolved to bring forward Senor Rios Rosas as candidate for the Presidency of the Cortes.

A Madrid paper denies on authority that Senor Rivas is opposed to the Duke de Montpensier as a candidate for the throne. "Senor Rivas will accept whatever candidate may be chosen by the majority of the Cortes." According to a doubtful Paris telegram, Marshal Prim will give way in his opposition to the Duke of Montpensier, who will be accepted by the majority of the Cortes.

On Monday the Cortes proceeded to elect a President. Senor Zorilla obtained 109 votes; Senor Rios Rosas, 61; and Senor Figueras, 29.

Senor Zorilla, the successful candidate, thereupon took the chair, and expressed his thanks to the House for the honour conferred upon him.

#### TURKEY AND EGYPT.

The Porte has received a letter from the Khedive intimating his willingness to surrender the ironclads and breechloaders which had been ordered by him. His Highness explains that the delay in complying with the demand of the Egyptian Government to ascertain the cost of the breechloaders and ironclads, and to settle the mode of payment by the Porte. This explanation is stated to be considered perfectly satisfactory to the Sultan and the Grand Vizier.

#### AMERICA.

On Saturday the House of Representatives, by 149 votes against forty-nine votes, passed the bill admitting Virginia to representation in Congress. The preamble declares that the State of Virginia has conformed to all the requirements of the Reconstruction Act. The bill encountered strong opposition from prominent members of the Radical party. The State Legislatures of Ohio, Kansas, and Minnesota have ratified the suffrage amendment.

The *Pull Mall Gazette* has received a cable telegram describing the condition of affairs at Fort Garry as having lately grown more serious day by day. The

insurgents have taken possession of the Treasury of the Hudson's Bay Company. It was reported that a party of Sioux Indians are on their way to Fort Garry, and a telegram from Minnesota states that on the frontier of Minnesota as well as at Fort Garry apprehensions were entertained of an Indian massacre.

The Naval Department has designated Admiral Farragut to represent the navy in the obsequies of Mr. Peabody.

It is reported that Prince Arthur will visit Washington on the 23rd inst., and subsequently Baltimore, Philadelphia, and New York.

#### FOREIGN MISCELLANY.

The latest news from Russia refers to serious discontent existing in that country.

Villages have been burnt and lives lost by a volcanic eruption in Java.

It is stated that sulphur fields have been discovered in Sumatra of the best quality, and in large quantity.

According [to advices from Paraguay of the 18th inst., it was believed that Lopez was still at Paderana, in the Sierra de Maracaju.

The sale of photographs of the late M. Victor Noir has been prohibited by the authorities. His brother has written to the *Rappel* stating that he and his father will bring a civil action for damages, to be set at one franc.

AN UNPAID BILL.—It appears that there is in Florence a *café* where the French Emperor, when he was Prince Louis Napoleon Bonaparte and a wanderer, left unpaid a "little bill" of seventeen francs ninety-five centimes. As this bill is constantly shown to foreigners, the *Marseillaise* proposes to raise a subscription in centimes in order to pay it, and so to redeem the honour and credit of the French Emperor.

THE RUSSIAN ARMY.—From a review of the military position of Russia in 1869, derived from official sources, it appears that the re-equipments of the army will be completed by April next, at which date all the troops will be furnished with the new arms, together with the corresponding provision of cartridges. During 1869 400 pieces of artillery have been sent to the new fortifications. The military budget for 1870 will provide for an expenditure of 140,000,000 roubles, being 4,000,000 roubles more than last year.

THE POPE'S MAGIC PEN.—The French bishops have carried to the Holy Father, as offerings from their flocks, nearly half a million francs. The Bishop of Metz presented, in the name of the Convent of the Sacred Heart in his diocese, a magnificent gold pen, on which the Pontifical arms were engraved. "Ah!" said the Pope, "this is the pen with which I am to sign the Acts of the Council." The Bishop here touched a spring, and drew out from the pen a note for a thousand francs. "I understand," said the Holy Father, "this is to buy paper and ink; they were determined that nothing should be wanting."—*Vatican*.

DR. LIVINGSTONE'S LAST LETTER.—A copy of a letter from Dr. Livingstone has been received at Bombay, dated May 30th, 1869, but the name of the place where it was written is not given. Dr. Livingstone complains of the great difficulty in getting faithful messengers to carry news and supplies between himself and the coast. The Arabs of Unyamwezi, amongst whom he was, hate the English, and being actively engaged in the slave-trade, they dread exposure through his letters, and will therefore neither carry letters for him themselves, nor will they, if they can help it, allow others to do so. With regard to the work still to be done, Dr. Livingstone says that he has to establish a connection between the Nile of Speke and Baker, and the sources which he himself discovered some 500 or 700 miles to the south of the point to which they penetrated. In order to ascertain whether the outflow of one lake, hitherto unvisited, belongs to the Nile or to the Congo, he will have to pass through the country of a people called Manyema, who are cannibals.

A BERLIN DUEL.—The *Morning Post* reports that great excitement has been caused at Berlin by a duel which has taken place in that capital, and which threatens to terminate fatally for one of the combatants. Count Moritz Hohenhausen, a Prussian nobleman, and Count Uxskyll, military attaché to the Austrian Legation at Berlin, having had a quarrel of so serious a nature that a pacific settlement was considered out of the question, fought with pistols in the Grunewald, a wood in the immediate vicinity of Berlin, and Count Uxskyll fell, having been shot in the hip. He was at once removed to his own residence, and medical assistance was promptly procured. The celebrated surgeon, Baron Langenbuk, was sent for, but his efforts to extract the ball were unavailing, and it appears even to have been impossible to trace the course which it had taken. The *Post* adds, "We believe that, as is too often the case in affairs of this sort, a lady was the cause of this unhappy quarrel."

DR. MARY WALKER.—Dr. Mary Walker is established as a physician in Leavenworth, Kansas, and was the other day waited upon by three jocular lawyers. One of them feigned rheumatism, and sat down in an afflicted manner. Then they all sat down, and the lady eyed them askance. By-and-by they spoke, saying that they had heard of the doctor's fame and came to be healed. They each held out a hand, desiring her to feel their pulse. "Gentlemen," said the lady, "I will undertake to cure you, but I want a fee, please. Five dollars in advance." "That's cheap," said one. "Anyhow it's the regular charge," said another. The lady looked on, saying nothing. Conversation began to flag, and the visitors made as though they were feeling round their clothes for the

five dollars. The silence grew embarrassing to all but the lady, who sat looking like a sphinx. Then one of the visitors got up and went out, then the other went out also; finally the third got up and ran, without even staying to say good-bye to the doctor, or waiting for her to write out her prescription. He did not, however, get away so quickly but that he heard the lady calling after him, "It takes three smarter men than you to come fooling round me."—*Philadelphia Ledger*.

A PAPAL RECEPTION.—A Roman correspondent of the *Times* has the following:—"The Holy Father, it appears, is never excused attendance anywhere. He is really the most thoroughly used and hardest worked sovereign in the world. He had a reception the other day, attended by 500 gentlemen and ladies, who had sent in their cards some days before. All describe it as a bear-garden. As soon as the Pope made his appearance they all rushed at him, and the Swiss Guard had the greatest difficulty in keeping a space clear. The Pope was pleasant, frank, and short. I must give the purport. 'I'm very tired; I have a great deal to do; I've no time. I should like to make the round of you all and exchange a few words; but you really are too many for me. But you've come to see the Pope,' and 'Voilà,' he exclaimed, clapping his hands on his side. Thereupon, they all cheered him loudly—this in the Pope's own library. The ladies, particularly the pretty girls, ran in between the Swiss Guard, seized the Pope's hands, and kissed them, to the indignation of the Swiss, one of whom called out, 'I hope you're satisfied now, miss.' It was with difficulty the Pope escaped, leaving half the ladies in tears, so they say."

MORE MISSIONARY DIFFICULTIES IN CHINA.—The Hong Kong papers inform us of the cause of Sir Rutherford Alcock's expedition up to the Yang-tze-kiang, and of his visit to Nanking. It seems that another outrage has been committed on two members of the China Inland Mission, at the city of Nanking, in the province of Ngan-kwang. From the account given by Messrs. Meadows and Williamson, the missionaries in question, it would appear that in January last they established themselves at Nanking with Mr. Meadows and family, with the full knowledge and concurrence of the governor. All went smoothly until September, when the literary competitive examinations for the district began. A few days before the commencement of the examinations the authorities requested that, as long as they lasted, the missionaries would refrain from preaching, and hinted that, as the prefectural examinations would immediately follow those for the district, it would be as well if they left the city for three months. This the missionaries found it inconvenient to do, and hoped that by lying perdu they should be able to escape the notice of the *literati*. Fortune, however, did not favour them; the usual inflammatory placards were posted in different parts of the city, calling on the inhabitants to pull down the house of the "religious brigands." Directly Messrs. Meadows and Williamson were informed of the nature of these notices, they set off to the Tao-tai's yamen to ask for protection, and were by him referred to the Prefect. To reach the official's residence they were obliged to pass through the courtyard in which the examinations were being held. The students no sooner perceived their approach than they upset their sedan chairs, and cried aloud, "Kill the foreign devils!" By a rapid movement, however, the missionaries reached the yamen uninjured. To their urgent request for an interview with the Prefect, an answer was returned that his Excellency was at breakfast, and that they must wait. Meanwhile, the mob had attacked and pillaged their house, and bruised and frightened Mrs. Meadows, besides grossly insulting her. Eventually she was restored to her husband through the energetic exertions of a native servant, and the whole party were the same night put into a boat, with a hundred dollars and a guard, to find their way to Kin-kiang. The *Times* Shanghai correspondent, writing on the 23rd of November, says:—"Every attack on foreigners which has been made of late in China has been the work of *literati*; and this fact supports the assertion I made in my letter of the 15th of July last, that all obstacles to foreign intercourse and foreign appliances were raised by that class, while the people generally are well disposed."

DOING THE CHURCH.—A Spanish novelist tells a story of a man who went to church on one of the days when souls may be bought out of purgatory for a trifling fee. As the priest came round he deposited his dollar on the plate. "Is my friend's soul out of purgatory now?" he inquired. "Yes," replied the ghostly man. "Are you quite sure?" repeated the affectionate inquirer. "Quite sure," answered the priest. "Well, then, they won't be able to put him back again," responded the relieved friend: "the dollar is a bad one."

WINTER TRAVELLING ON THE PACIFIC RAILROAD.—American papers state that every train on the Pacific Railroad has now cars attached with a special supply of fuel, food, lights, and blankets, so that in case of accident, a fight with the snow-drifts, or other case of extended delay, there will be plenty and to spare of everything needed for comfort. It is stated that the Grand Trunk Railroad has a new patent snow plough that has a sweep of 17 feet. It hrows the snow completely away from the region of the track by means of wings that can be expanded at pleasure, which will sometimes throw the snow across the fences. It is made very heavy so as not to be thrown from the track, and has a room and a stove inside of it for the men required to manage it.



## Literature.

## THE RESURRECTION.\*

Mr. Cox has already made himself favourably known by his works on "The Private Letters of St. Paul and St. John," and on "The Quest of the Chief Good." He has fairly won his spurs in one special department of Biblical criticism. And yet it is almost impossible by any single word to designate either the peculiar province or the peculiar charm of Mr. Cox's essays in the interpretation of Scripture. One predominant characteristic certainly runs through them all, and we do not know that it could be better indicated than by saying that Mr. Cox is to the sacred record very much what the genuine pre-Raphaelite painter is to nature. A minute attention to the slightest hints in the narrative, combined with considerable skill in grouping these hints, otherwise comparatively meaningless and detached, around some one central thought or fact—a faculty of giving even a single line its full share in the colouring and tone of the picture, coupled with a rigid adherence to what, for want of a better word, we may call the laws of historical perspective, seem to us to be among the main distinctive characteristics of Mr. Cox's former works. If we remember rightly the hope was expressed in more than one quarter on the publication of the first of Mr. Cox's works, that he would do even yet greater things in the department of sacred literature. The present volume is the best reply the author could have given to such a hope. In it Mr. Cox has attempted a more considerable task than he has yet undertaken, and the result has been that he has given to us a work not only not inferior to his former essays, but in many respects greatly superior to them both. His aim has here been, as he himself tells us in the preface to his work, to "present the English readers with a 'study' or 'monogram' on St. Paul's great argument on the Resurrection, contained in the xv. chap. of the 1st Epistle to the Corinthians; to gather from the best authorities whatever would explain or illustrate that argument; and, in so far as this chapter is concerned, to place him as nearly as possible on the ground of vantage occupied by modern scholars and critics."

To say that Mr. Cox has perfectly succeeded in his own aim, would be to say that which he would doubtless be the first himself to deny, but we can unhesitatingly and cordially affirm that we know of no single volume which, within the same compass, contains so complete and so scholarly, and yet so thoroughly readable an exposition of the "victorious lay of triumph" contained in the 1st Corinthians, xv. chap. It is no light thing for any man to attempt a consecutive exposition of any part of the Word of God, such as Mr. Cox has attempted here. It needs almost as much of the "vision and faculty Divine," as the creation of a work of art, or the production of a great poem. For it is not enough to interpret the Christian Scriptures that a man should be a Christian. He must be far more than that. It is true that there is a "light that never shone o'er sea or shore" that may bring into luminous beauty and grace, even to the unlettered disciple of Christ, the "hidden things of God,"—for "the secrets of the Lord are with them that fear Him"; it is true that there is an inspiration transcending all the insight and strength of unaided human intellect—an inspiration to the possessors of which it may be said, "Ye need not that any man teach you: but the same anointing teacheth you of all things": all this is true, but it is equally true that even these sacred and supernatural gifts are competent only to reveal the truth kindred to themselves—spiritual and supernatural truth. But the Bible, if that, above all things, is not only that. Poetry, logic, philosophy, learning all have enriched its pages with their wealth, and it demands something more than the gift of spiritual insight to unravel the threads of a complex argument, or to probe the depths of a profound philosophy such as we find before us in this argument of St. Paul on the Resurrection. Few men, of course, would venture to lay claim to all the qualifications thus needed for the interpretation of Scripture, but nevertheless of these, it is only just to Mr. Cox to say that he possesses not a few. Of his fitness for the task, however, let his work speak for itself.

There is, moreover, a special appropriateness in Mr. Cox's work at the present day. For it is certain that we are only just on the eve of the great battle that will have yet to be fought concerning the supernatural. The fringe of the

storm that will before very long break over us has only just touched us. But the controversy is slowly settling down to one issue. The supreme interest in the struggle is more and more centred on one spot. On it stands the Christ of history—the Christ of God. And it is upon one fact in His history that the battle will be fought. Did He rise from the grave or not? If that be true, everything else is true. If that be false, everything else is false. If that be a fact, the supernatural is no longer impossible. Prove that, and the battle is won. Mr. Cox's work on the Resurrection has, therefore, a peculiar value at the present time; for, by a curious reversal of the principles of human thought, the denial of the resurrection in the Church at Corinth, that led the Apostle to write this chapter in his Epistle, has repeated itself in our days. We, too, are told, there "is no resurrection of the dead." The only difference between the ancient and the modern impugnors of the doctrine is—and the difference is most striking and suggestive—that the one denied it through a subtle and over-refined spiritualism—the other deny it through a gross and thorough-going materialism. If matter is essentially evil, the body cannot rise again, said the Sceptics at Corinth. If thought be only a condition of the nervous structure of the brain, then, when that structure perishes, thought must perish too, and there can be no resurrection at all, say the Materialists of the present day. We have reached the opposite pole of speculation to that touched at Corinth. The cycle of scepticism is at last complete. Whatever is to come hereafter can only repeat the past.

To all this—to both foes to the doctrine—the Apostle's argument before us opposes an invincible front. It is not hope colouring and distorting appearances; it is not the heart deluding the judgment; it is not blind enthusiasm: it is absolute, undeniable fact, that one man has risen from the grave, and, on the truth of that fact, all our hopes, our faith, our lives are built. This is what Mr. Cox has called "the historical and moral" proof of the resurrection. And it is a part of the great value of this book that, whilst it takes wholly different ground from Canon Westcott's thoughtful and suggestive work on the same subject, yet it incidentally sets in clear and strong light the dogmatic value of the Apostle's argument on the resurrection of our Lord. With much to approve and commend in the way Mr. Cox has dealt with the subject, yet there are one or two points wherein we differ from him either in the very principles of his interpretation, or in the application he makes of them.

First of all, we venture to think that one of the most striking and original essays in the volume, that on "The Adam and the Christ," is vitiated throughout by an entirely false conception of the scope of the Apostle's argument. Mr. Cox is dealing with the words, "For as in the Adam all die, so also in the Christ shall all be made alive"; and, after adopting that interpretation of the preceding words, "Now is Christ raised from the dead, the first fruits of them that sleep," which we think is indubitably the correct one, viz., that there is a reference to the Hebrew custom of bringing the first fruits of the land to the Lord in token that the whole harvest belonged to Him, he proceeds to ask, "how it comes to pass, on what grounds, Christ's resurrection is the earnest of the general resurrection?" It is the reply to this question which leads him to discuss the answer the Apostle gives to it. "For as in the Adam all die, even so in the Christ shall all be made alive." Mr. Cox's explanation of the Apostle's reply is, in brief, something like this: the human race springs not only from Adam, but from Christ, the Creator of Adam. From Adam, by his fall, we derive the lower, sensual, sinward side of our nature; from Christ the higher, spiritual, heavenward side; and this latter side of our nature comes to us not only from Christ as the creative spirit, but from Christ as the "Second Man," the Redeemer of man. Hence it is strictly true that, in us, the better self is wholly derived from Christ, the evil self from Adam. Hence, too, it follows that, "as in Adam all die, even so in Christ shall all be made alive"—made alive, that is, by continually having within them the presence of a Divine and higher nature than that which they have inherited from Adam. This is the summary of Mr. Cox's interpretation of the Apostle's words, and, as if to prevent all possibility of our mistaking his meaning, Mr. Cox repeats it again and again, in different parts of his book.

Now, without saying anything about the merits of the speculation Mr. Cox thus offers us to account for the unmistakable presence of this "double nature" in us all (as a speculation it is both suggestive and ingenious); yet we cannot help feeling it is *nihil ad rem*. It has

nothing whatsoever to do with the words, "For as in the Adam all die, even so in the Christ shall all be made alive." There is indeed no insurmountable difficulty in the words at all, and when Mr. Cox says that to find an interpretation of these words "which shall at once square with the plain facts of human life, and retain the plain meaning of St. Paul's words," is a task so difficult that, as far as my reading extends, the commentators have utterly failed "to achieve it," it certainly seems to us that he has imagined the difficulty which he has set himself to answer. For is it not clear to any one reading the verse as it stands in its connection in the argument that Paul is only thinking throughout of the resurrection of the body, and of nothing else? And if so, all he says is that, "As in the Adam all die"—as in and through the first Adam's fall physical death passed on all his posterity—"even so" by one man, the "second Adam," "shall all be made alive"—that is, the physical resurrection, the resurrection of the body, shall come to all men. This, which is the interpretation of the great majority of the ancient fathers, as well as of a very considerable preponderance of modern commentators, seems to us at once to explain the Apostle's meaning, and to obviate the necessity for any such subtle speculation as Mr. Cox offers in its place. In point of fact, it appears to us that the above explanation is the only one, except we adopt universalism at once, that retains the proper sense of the Greek future verb, "Even so in Christ shall all be made alive." Mr. Cox himself seems to feel the pressure of this future against his own theory, for in addition to a formal reply to the objection he sees it lies open to on the surface of involving "the ultimate recovery of the whole human race," in recurring to it in the later parts of his book, curiously enough in each case he transposes the Greek future into the present. "As in the Adam all die, so in the Christ all are made alive"—(pp. 204, 207)—a change of tense, we need hardly say, necessitated by his theory of the meaning of the words. The fact is, it appears to us that Mr. Cox has been unconsciously influenced by that "last infirmity" of all original and imaginative thinkers, a tendency to subordinate the objective and primary value of any truth to its subjective and secondary aspects. The same tendency appears in another essay in this volume, that on "The Hourly Jeopardy and the Daily Death"; which loses considerably in power, in consequence.

One other point of considerable importance we had marked for criticism, but the limits of our space prevent us entering at length into the subject. We observe, not without some surprise, that in the essay on "The Sequence of the Resurrection," Mr. Cox has adopted the doctrine of a double Resurrection, the first of the just, the second of all the dead. And our surprise was not lessened to find Mr. Cox adducing in support of his argument the words of the Apostle Paul in 1 Thessalonians iv. 13-17, and "the great Scripture which grows most luminous in this view of the future, our Lord's sublime discourse on the end of the world which St. Matthew has recorded for us in the 25th chapter of his Gospel." Now, without entering into the question as to whether the doctrine of a double resurrection at all can be supported by a careful induction from all the passages bearing on the subject in the Scriptures—a point which we more than greatly doubt—it does certainly strike us with some astonishment to find an expositor of Mr. Cox's critical acumen and learning, building this doctrine in great measure on the above passages. For it is remarkable that in both these very passages that Mr. Cox relies on, there is a plain and unmistakable indication that the events to which they refer are contemporaneous with the general resurrection of all the dead, and therefore the final judgment of all flesh. In the First Epistle to the Thessalonians this is only concealed from us by the arbitrary and unfortunate separation of the 5th chapter from the 4th: if we read the two chapters as a whole, it is impossible to avoid believing that the coming of that "day of the Lord" to which the Apostle refers in the second verse of the fifth chapter, is the same coming of the Lord of which he had just before been speaking in the fourth chapter, and that therefore that same "day of the Lord" that witnessed the sudden rapture of the saints into glory should also witness the "sudden destruction" of the wicked of which he speaks in the fifth. The same thing, *mutatis mutandis*, may be said of the 25th chapter of Matthew. To say nothing of the utter improbability of our Lord ever addressing any who in any sense were His with the awful words, "I know you not"—words addressed, according to Mr. Cox, to some who, after all, "might be saved," surely we have not the slightest hint in the chapter to

\* *The Resurrection*. By SAMUEL COX, Author of "The Private Letters of St. Paul and St. John," and of "The Quest of the Chief Good." (London: Strahan and Co.)



suppose that when Christ proceeds to speak of the day "when the Son of Man shall come in His glory and all the holy angels with Him"—a coming which He Himself tells us is to judge "all nations"—He is speaking of any other time than the self-same day He had been speaking of in the parables of the Ten Virgins and the Talents, and that therefore we may safely conclude the coming of the "Bridegroom" and of "the Lord of those servants" in the first half of the chapter is identical with the coming of the Son of Man "in His glory" in the second. We cannot therefore congratulate Mr. Cox on the passages he has chosen as the foundation of his doctrine.

We should be sorry, however, from this adverse criticism of one or two parts of the book, to give our readers any unfavourable impression of it as a whole. It is only because the book is so thoroughly good, that we grudge to see it marred by any defects, however few. The notes throughout are scholarly and fresh, and the style, although occasionally in danger of a little appearance of affectation through the use of words that have become obsolete, such as "ghostly," "irks," "rath," or the verb "to degrade," in an intransitive meaning, all is singularly graceful and clear, and often rises into great power and beauty. We regret that we cannot find space for the passages we had marked for quotation here.

It remains only to add that appended to these essays are a translation from Lachmann's text of the whole chapter of the Epistle, and an essay on the Church at Corinth, in which Mr. Cox has mainly followed Mr. Robertson's first expository lecture on the Corinthians.

#### THE "BRITISH QUARTERLY" FOR OCTOBER.

One of the most valuable and comprehensive papers upon the Irish Land Question that has yet come under our notice, is by the writer of the first article in the present number of the *British Quarterly*. Its chief value consists in the great clearness in which all the points of the question are stated, and the new facts which are adduced in illustration of the working of the present system. It is shown that there are, at least, seven ways in which the present land-laws work to the direct injury of three millions of people; and most readers will agree with us that, if there were only one way, it is quite time that they should be reformed. It is easier, however, to show this than to say what direction public legislation should take. It is urged, by this writer, that a mere measure compensating the tenant for his improvements, would be a mockery, for "it would give the tenant no stake in the soil; he would still be a tenant-at-will, as ejectionable as ever, though the landlord might be less disposed to evict him from the knowledge that he must pay the full value of his improvements." The English system, on the other hand, by which the landlord makes all the permanent improvements, is shown to be impossible of realisation in Ireland. The plan of definite and terminable leases would, it is considered, be only a palliation of existing evils. What is wanted is "a tenure, that will secure the occupier against arbitrary eviction, and against capricious increments of rent." This is found, substantially, in the Ulster system, but that system is not all that it is thought to be, nor is it perfection. The ultimate object is, however, to encourage the growth of a farmer proprietary, which, if we can obtain, we shall, no doubt, find a cure for nearly all the social and political evils of Ireland. What is said upon this subject by the writer is very suggestive, and the whole paper has a freshness which must be exceedingly attractive to those who have been wading through this troubled controversy.

From Ireland in 1870, we are taken in the next subject to old heathen Rome, which, in an article on "Horace and his Translators," we find to bear some social resemblance to the London of to-day. The article contains good classical criticism, but we are rather surprised that Mr. F. W. Newman's unrhymed translation of Horace is not noticed. In the "Revision of the 'Authorised Version of the Scripture,'" an urgent plea is made in favour of such a work. We find nothing new either in the argument or in the illustrations, but the whole question is discussed with great completeness and calmness and, we need not say, reverence. A very elaborate and highly valuable article on the Free Church of Scotland follows. We have, in this article, the first historical review of what has been done by the Free Church. Its origin and history are equally well described; but the chief value of the paper consists in the review of what it has actually accomplished. This is stated, as it has never before been stated, in full detail. It would require more space than we have at command, to follow the writer through all his statistics, which, by-the-by, are official; but we may state the grand result, which is, that since 1843 the whole Christian contributions of the Free Church have amounted to more than Eight Millions sterling. A better practical case in favour of Voluntaryism was never put than is put throughout this article, although, as we judge, the writer does not himself lean to Voluntaryism in the abstract.

The article on "National Education," is referred to in another part of this journal. After this, we have an

historical paper on "The Ecumenical Council," in which the growth of the Roman Church is traced with skill 1 and the doctrine of infallibility conclusively "shown up."

We daresay that there are readers [of Mr. Tennyson who will be surprised to find, as they will find in the last article in this number, to what extent allegory enters into his writings. We ourselves are constantly meeting with people who say that they cannot understand him. This, perhaps, will furnish all such with a valuable hint:—

"The Round Table," is the world of to-day, and King Arthur is 'a gentleman of stateliest port,' the ideal of true knighthood and all noble activity, falling helpless, in midst of the fatal complexity alike of nature and of circumstances among which it was cast; yet yielding itself up in serene and absolute dependence on Providence, as fitly typified by the deliberate surrender of 'Excalibur' in the appointed way, and passing, firm in the faith that the true follower would get his own call:—

The old order changeth, yielding place to new,  
And God fulfils Himself in many ways."

"It is true that Mr. Tennyson has not, in the completed idyll, maintained the recitative in which the idea was plainly announced; but the reproduction of the poem in this form shows that the poet's relation to the Arthurian period has been one and unchanged; and that this relation has involved the idea of translating the central elements of modern life and thought through these old-fashioned symbols, in order to their better illustration.

The six idylls proper may therefore be taken to exhibit as many phases of individual experience, deemed to be in their ultimate success specially characteristic of the present time."

It would be hardly possible, perhaps, to have got together a better collection of papers than that in the present number of the *British Quarterly*. Every one has more or less relation to the thought and work and duty of the present age. The conductors, as they are now conducting it, are discharging a public service. We recognise the value of their labours with no less appreciation than gratitude.

#### BRIEF NOTICES.

*An Apology for the True Christian Divinity.* By ROBERT BARCLAY. 13th Edition. (Manchester: William Irwin. 1869.) The text of this edition of the Apology has undergone very careful revision, on comparison with many former ones, by several Friends interested in producing a genuine copy of this celebrated work. Typographical errors have been corrected, and modern words have been substituted for such as are now obsolete. The index has been re-arranged and enlarged, and the list of Scripture quotations appended to the early editions has been restored.

*The Hallelujah, or Devotional Psalmody.* By the Rev. J. J. WAITE and HENRY JOHN GAUNTLETT, M.D. Memorial edition. (London: Haddon and Co. 1869.) The publication of the present volume is the fulfilment of an intention of Mr. Waite, which was frustrated by his death. The plan adopted has been to select from "The Hallelujah," Parts 1, 2, 3, and 4, some 300 of the most useful and best known tunes, chants, &c., and to add to them in the form of an appendix, about fifty of those which are more recent and popular. The appendix contains a few chorales taken from the selection of John Sebastian Bach, and some tunes inserted by the permission of the composers or proprietors of the copyright. A short memoir of Mr. Waite is prefixed to the volume.

*Mrs. Jerningham's Journal.* (London: Macmillan and Co. 1869.) The anonymous author of these few pages has thrown into verse the story of a young bride. The verse is slight and the materials of the story commonplace, but still, perhaps, because of its brevity, the journal will be read. In the folly of Rose Jerningham's career, there are yet traces of feeling which prepared you to expect a better end than beginning; and scattered amongst some slipshod lines we meet with such stanzas as these—

"The moonlight through the window came  
(I wonder if it likes a ball)  
And laid itself in silver flame  
Across the floor and up the wall;  
The dancers did not pause or start  
Affrighted at its beauty sweet;  
I think the girl can have no heart,  
Who treads the moonlight 'neath her feet."

Against the wish of John Jerningham (a staid banker, who is attempting to educate his young wife into submission) Mrs. Jerningham waltzes with a captain of the Guards (Arthur Fitzmaurice), who eventually is the occasion of a matrimonial misunderstanding. After the waltz, the journal records:—

"The roses on the window lay,  
And almost touch'd me as I stood,  
They were as good as they were gay.  
Alas! I felt more gay than good!  
Roses are very beautiful,  
And innocent and sure to please;  
But even roses would be dull  
Without their butterflies and bees!"

The character of the heroine and the plot of the story may be gathered from the following quotation:

"Unaccounted thoughts come rushing in  
My self-approval to destroy;  
And every thought is like a sin,  
And every sin is like a joy.  
Deceit is such an ugly word—  
I did not utter the untrue—  
John's strictness really is absurd;  
O John! the fault is all with you!  
Life is so innocent and sweet,

I must be happy, and I will!  
My youth is lying at my feet;  
Can I the radiant creature kill?  
Must I blot out the perfect sun?  
Fling the unopen'd buds away?  
Nor let the silver river run?  
My heart leaps up and will be gay.  
My life is such a lovely game,  
It charms me ere I understand,  
With little joys, like birds so tame,  
They come a flying to my hand.  
Why am I shamefaced and perplexed?  
And why is John so cross and grave?  
And why with Arthur am I vexed?  
Why am I not serenely brave?"

The carelessness in many lines is perhaps as studied as the carefulness of others; and the slightness of the material serves somewhat to hide the skill of the artist.

*Charles Kemble's Shakespeare Readings.* Charles Kemble was one of the first to set the example of Shakespeare Readings, and none of those who enjoyed the rich intellectual treat of hearing him will readily forget the light which he threw upon the many passages, and the charm with which he invested the whole. The plays were considerably curtailed in order to allow of the reading being brought within a reasonable time, but in the edition of these readings which is here given to us, the passages omitted merely in obedience to such a necessity, and which were more than the judgment or feeling of the reader approved, have been restored. On the other hand, parts that were unsuited for family reading and not at all essential to the interest of the play are still left out. While, therefore, this is not a complete edition of Shakespeare, it is a book eminently adapted for family use. It includes seventeen of the noblest works of our great poet; edited by one whose critical taste and long experience eminently qualified him for the task, and with such expurgations only as a correct judgment would dictate. The emphatic marks which are introduced are of great value, giving us the aid of a careful student and experienced artist in the correct interpretation of the poet, and teaching us how the plays ought to be read. Of course, to the critic and the student these readings can never take the place of a perfect edition; but to the general reader, and especially to one who has to read in public, they are invaluable. The publishers have done everything to make the book useful and attractive, the type is clear and legible, and the three volumes, which have been edited with considerable judgment and care, are at once elegant and handy.

#### NATIONAL CHORAL SOCIETY.

The first new year performance of this society, which has now reached its tenth season, took place on Wednesday evening last at Exeter Hall. *Elijah* is an oratorio which, owing to the variety and chromatic intricacy of its choral effects, is a severe test of the capacity and proficiency of those who sing in it. The performance of Wednesday night seemed to us to exhibit marked progress. Mr. G. W. Martin's choral host, if much fewer in numbers, has gained in precision and discipline. Recent rehearsals have had an excellent result in promoting greater ease and finish in the rendering of Mendelssohn's grand harmonies, and we congratulate the director on the beneficial results of his labours. The choruses were given with remarkable force and colour. "Baal, we cry to thee," was sung with true dramatic fire, as was also the grand thanksgiving outburst which concludes the first part. The equally difficult and picturesque choruses which represent the revelation of God, not in the earthquake and fire, but in the still small voice, and subsequently the translation of the prophet in a chariot of fire, were also finely rendered. The solo parts were well sustained. Madame Rudersdoff, as the principal soprano, sang with great power and artistic expression, and the great scene between Elijah and the widow was deservedly applauded. "Hear ye, Israel," the grand dramatic appeal which opens the second part, was declaimed to perfection. The arduous character of the prophet was represented by Mr. Renwick, who acquitted himself with great credit. But why did he desert his post before his work was finished? Miss Palmer sang the contralto solos with much sweetness, especially, "O rest in the Lord," and Mr. G. Perren elicited cordial cheers in the beautiful tenor songs, "If with all your hearts," and "Then shall the righteous shine." The audience, though apparently satisfied with the entire performance (despite some serious hitches) was unusually forbearing, and was content to enclose only the popular trio for female voices, "Lift thine eyes," which it is not easy to hear once without wishing for its repetition. The cheers awarded to the conductor at the close were well deserved, and we trust the performance of Wednesday night is a sign that the National Choral Society is taking a higher position in the production of the oratorios of the great masters than it has hitherto attained.

Next Wednesday evening Mendelssohn's *Lobgesang* (Hymn of Praise), and his *Walpurgis Night*



—works which exhibit the great composer's powers in widely different phases of musical genius—are to be given under Mr. Martin's auspices.

### Crimes and Casualties.

A gunpowder explosion in a grocer's shop at Brynmawr, on Friday, killed six people and destroyed a great deal of property.

A Yorkshire farmer is said to have died from hydrophobia. He was bitten by a dog a year ago, but no symptoms of infection appeared till a few days since. If this story be true, it is obviously rather a startling one.

A crime, recalling the murder of the woman Thaubin by Giovanni Lani, twelve years ago, but far more brutal in its details, has been committed in Finsbury. The proprietor of an hotel in Christopher-street employed as night porter a native of Switzerland, named Jacob Spinaz, 23 years of age. On Friday night this man was absent without leave, and at half past one on Saturday morning he was let in by a fellow-servant. About four hours afterwards the body of a loose woman was discovered in the kitchen, the head and face having been battered in such a manner as to render the features scarcely distinguishable. Empty wine-bottles and a heavy metal candlestick were the instruments with which the murderer had completed his fearful work. Spinaz, who gave an incoherent account of the occurrence, was at once arrested, and in the course of the day was brought before the sitting magistrate at Worship-street.

The old "Star and Garter" Hotel, the scene of many a famous banquet, political, literary, and social, was destroyed by fire on Wednesday morning. The inmates retired to rest soon after ten o'clock on Tuesday night, and on Wednesday morning, at a quarter-past one, the discovery that the building was on fire was made by the coachman of Colonel Burdett, who was driving the Misses Burdett home from a party. The Misses Burdett, regardless of the slender protection of their evening dresses, crossed the road and knocked and rang loudly at the door of the new hotel, a few yards nearer to Richmond Park, rousing the inmates. Mrs. Bearpark, the housekeeper of the hotel, with half a dozen female domestics, arrived in front of the old hotel, and, in reply to inquiries, described the persons sleeping in the old building to be Mr. Lever, the manager; Mr. Simpson, his clerk; and George Minge, the cellarman. Shortly afterwards Lever and Simpson presented themselves together at the window of a bedroom on the third floor, calling piteously for aid. Unfortunately a ladder brought from Colonel Burdett's would not reach higher than the second floor. Colonel Bull arrived about this time, and called out to the inmates to lower themselves, which Simpson immediately did by tying one end of a sheet round the iron flower-basket outside the window, and lowering himself as far as the sheet permitted. There were still some inches between his feet and the top spar of the ladder, when Mr. Budd mounted the ladder, and, almost hidden by dense volumes of smoke, continued to ascend until he got hold of Simpson's feet, which he steadied on the topmost spar, and thus brought him safely to the ground. Those present say they observed Lever suddenly disappear, and the presumption is that he was suffocated by the smoke and fell down insensible. Minge escaped. Eight engines had arrived before a single drop of water had been obtained. The new hotel has a roof tank, capable of holding 80,000 gallons, but it was nearly empty. The deficiency of water was indeed lamentable. When the first alarm was given, at a quarter-past one o'clock, the chief turncock of the district had to despatch his deputy on horseback five miles to the reservoir of the Southwark and Vauxhall Water Company, at Battersea, to get them to apply the necessary pressure. Before this could be done not one brick was left upon another of what a couple of hours previously had been the Old Star and Garter.

### Miscellaneous.

**THE STARR AND SAURIN CASE.**—It is stated that the following compromise in this case has been arranged: the plaintiff to receive back the 300*l.* which she brought with her when she joined the Sisterhood of Mercy, but no more; and each party to bear their own costs—something like 8,000*l.*, it is said.

**MERIONETHSHIRE ELECTION.**—At the close of the poll on Saturday the numbers were—For Mr. Holland, the Liberal candidate, 1,605; for Colonel Tottenham, Conservative, 960, thus giving the former a majority of 645. At the previous contested election in this county, in July, 1865, the Liberal candidate was in a minority of 31 votes.

**OCEAN TELEGRAPH AMALGAMATION.**—Arrangements have been concluded for a joint-purse between the Anglo-American and French Telegraph Companies, the French Telegraph Company taking 36*l.*, and the Anglo-American 63*l.* It is also understood that the Anglo-American and the Atlantic Companies are to be reconstituted so that both may be represented by a common stock.

**HAMPSTEAD HEATH.**—At the meeting of the Metropolitan Board of Work on Friday it was stated that the present lord of the manor of Hampstead was willing to negotiate for the sale of his interest in the Heath. The General

Purposes Committee were empowered to treat for its purchase, and to report the result of their negotiations to the Board. The debate on the Metropolitan Water Supply was resumed and again adjourned.

**UNIVERSITY COLLEGE, LONDON.**—At a session of Council on Saturday, the 8th inst., Mr. George Grote, President, Mr. Robinson Ellis, M.A., Fellow of Trinity College, Oxford, was appointed Professor of Latin, in succession to Professor Seeley, who has been appointed Regius Professor of Modern History in the University of Cambridge. At the previous session of the Council, the Ricardo Scholarship in Political Economy of 20*l.*, tenable for three years, was awarded to Mr. Seward Brice, M.A.

**THE VACCINATION ACT.**—An important case bearing upon the working of the Vaccination Act of 1867 was decided in the Court of Queen's Bench on Saturday. The question, as stated in a special case from two Huntingdonshire magistrates, was whether a person, having been once convicted of non-compliance with a vaccination order, can be convicted a second time if a doctor certifies that the child's system is unfit to receive the vaccine matter. The magistrates considered that they could continue to convict so long as their order had not been complied with, and the Court held that in this view the local justices were right.

**THE BURGLAR'S NEW DODGE.**—It is stated that a gang of burglars is going round the most respectable streets in Pimlico trying a new "dodge." They dress like gentlemen returning from evening parties. One of them goes up to a door at about midnight, and tries the lock gently with a latch key. If it fail to open, being duly barred, he tries another door till he reaches one which has been left on the latch for some of the inmates. Then he signals his confederates, and the house is at their mercy. If met by the police, the burglar appears to be a gentleman innocently walking home. If caught (as in one case) actually trying a door, the polite thief civilly apologises for having "mistaken the number of his friend's house" and goes elsewhere.

**THE WEDDING AND THE WEDDING FEAST.**—The *North British Mail* reports a case, in which a wedding took place at Glasgow while the feast was to be at Paisley. The bride went thither by bus, the bridegroom by train. The bride's party arrived all right, and the happy fair one was in expectation of meeting her newly made "lord" every minute. A delay occurred and the lady became anxious. Two hours passed away, and no tidings; and when the time had extended to four hours her anxiety became intense. Ultimately the party learned that a mishap had occurred on the line. Messengers were dispatched to the Paisley station, and on learning there had been no fatal results the marriage enjoyments were commenced, and the prolonged meeting of the married pair was of the most affectionate character.

**EXTRAORDINARY GATHERING OF KNOWN THIEVES.**—The Gospel Hall, Lower Marsh, Lambeth, was on Wednesday evening the scene of a very extraordinary gathering. Mr. Edward Wright (commonly called "Ned Wright"), who has for a long time been labouring to reform the criminal classes, entertained a party of thieves at supper. One hundred and ninety-five well-known thieves made their appearance at this Hall: 188 had not suffered penal servitude—their convictions numbered 376, and the time served by them in prison on an aggregate represents 142 years, 4 months, and 2 days. Seven had undergone penal servitude, and their imprisonments represented a total of 67 years 4 months. One of the penal convicts had been in prison for 17 years 4 months. One of the non-penals had "done" 10 years. They had stolen all sorts of things, but in most cases food had held out the stronger temptation. One youth was present who a few years ago was imprisoned in Maidstone Gaol for stealing four turnips to satisfy the cravings of hunger. It was his first felony, but since then he had been five or six times convicted. The majority of the guests were mere youths, but a few experienced cracksmen were present who were "down upon their luck." Some of them were ragged, unkempt, and unwashed, and wore deplorably wretched looks. The supper was followed by some short addresses from the host, whose homely exhortations to repentance were (says the *Telegraph*) free from any tinge of pride, it being observable that in the constant use of the pronoun "we" he made common cause with his hearers, and considered his and their interests alike. The speaker was listened to with the deepest attention, with only a few rude interruptions. A desire was loudly expressed by the majority of the audience to "chuck" the interrupters out. Mr. Wright, with a view of giving as many of them as possible a chance to retrieve their lost characters, promised that, by way of experiment, he would, on the following day, procure for forty of them the loan of a barrow and present each of the forty with a shilling to purchase stock.

### Gleanings.

The Choir hears that Mr. Benedict has finished a new oratorio, and that it will most probably be produced at one of the music meetings of this year.

The Registrar-General estimates the population of the Metropolis in the middle of the year 1870 at 3,214,707, being 41·2 persons to an acre. This is London with the suburbs, from Hampstead to Streatham and from Woolwich to Hammersmith.

We have a custom in London that the Corporation

of the City should annually present to her Majesty's Ministers cloth wherein to array themselves. It costs the City 230*l.* a year to find raiment for these great officers of State.

**A POWERFUL PREACHER.**—While an eastern priest was preaching in a mosque, one of the hearers seemed greatly affected. Proud of this circumstance, the preacher asked the man how his discourse had affected him so much. "O, sir," said he, "it is not that; but your long beard put me so much in mind of a favourite goat I lost, that I could not help crying."

**CHILDREN'S PARTIES.**—Children's parties are among the many peculiarities of our present social life. Doubtless children have always more or less had their parties, but the scale and style of them at the present day are something quite peculiar. The little guests are summoned two or three weeks beforehand, probably by gilt-edged circulars, and in terms formal and complimentary. They assemble in the evening, and stay well on towards midnight. We shall leave to others the consideration of the moral consequences to the juvenile mind of this early acquaintance with all the forms of fashionable society, and shall confine ourselves to a consideration of the physical consequences, which we take to be injurious and undesirable. Children are excited beforehand, and still more at the time. They are dressed insufficiently, they dance themselves into great fatigue, they eat and drink at late evening hours what would try their digestion badly enough in its midday vigour, and, worst of all, they lose from two to six hours' sleep. The ulterior consequences of this entire disarrangement of their habits and their functions are paleness, languor, and the development of various other ailments, according to the constitutional peculiarities of the children. By all means let children have their own gatherings, but let them be within reasonable hours. Let food be simple, dress sufficient and warm, and, above all, let not the precious hours of sleep be curtailed just when, by reason of excitement and exhaustion, they need to be extended. We have heard of simpler nations than ours which have their children's gatherings in the early afternoon, at which the repast is plain, and which break up when ours are beginning. English parents should imitate this simplicity. What pleasures are children to get out of society when they become young men and women, if they are to be satiated and exhausted with formal and late evening parties when they have barely got into their teens?—*Lancet*.

**NOTICE.**—On and after the 5th January, all announcements intended for this column must be accompanied by a remittance of half-a-crown in postage-stamps.

### Births, Marriages, and Deaths.

#### MARRIAGE.

**DANIELL—BAYNES.**—January 18, at St. John's Parish Church, Hampstead, by the Rev. R. H. Baynes, M.A., Vicar of St. Michael's, Coventry, uncle of the bride, assisted by the Rev. Gerard A. Herklotz, James Livett Daniell, of Bristol, solicitor, to Sophie Day, second daughter of John Ash Baynes, Esq., of Hampstead-hill Gardens. No Cards.

#### BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 23, for the week ending Wednesday, Jan. 12.

#### ISSUE DEPARTMENT.

Notes issued ....	£33,298,790	Government Debt	£11,015,100
		Other Securities ..	5,984,900
		Gold Coin & Bullion	18,298,790
	£33,298,790		£33,298,790

#### BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£15,011,399
Reserve .....	5,315,300	Other Securities ..	16,511,781
Public Deposits ....	6,312,300	Notes .....	9,708,940
Other Deposits ....	18,242,239	Gold & Silver Coin	892,008
Seven Day and other Bills .....	508,078		
	£43,025,733		£43,025,733

Jan. 18, 1870.

Geo. FORBES, Chief Cashier.

**HOLLOWAY'S OINTMENT AND PILLS.**—COUNSEL FOR THE DELICATE.—Those to whom the winter is a protracted period of trial, should seek the earliest opportunity of removing all obstacles to good health on the return of spring. This cooling Ointment, perseveringly rubbed upon the skin, is the most reliable remedy for overcoming all diseases of the throat and chest. Diphtheria, relaxed tonsils, sore throat, swollen glands, ordinary catarrh, and bronchitis, usually prevailing at this season, may be arrested as soon as discovered, and every symptom banished by Holloway's simple and effective treatment. The Ointment and Pills are highly commended for the faculty, with which they successfully contend with influenza; they allay, in an incredibly short time, the distressing fever and short cough.

### Markets.

**COVENT GARDEN, Saturday, January 15.**—We cannot speak of any revival in business here, but what is doing is of a steady character. Forced vegetables, comprising sea-kale, French beans, asparagus, and rhubarb, are now coming into use. We are also receiving excellent cauliflowers from Paris, and asparagus and artichokes from Algiers, the former realising from 20*s.* to 30*s.* per bundle. Cornish broccoli are plentiful, but inferior in quality. The potatoe trade is very heavy, except for choice samples. Flowers chiefly consist of orchids, pelargoniums, mignonettes, fuchsias, poinsettias, heaths, primulas, and tulips and hyacinths, which are plentiful and good.

**POTATOES.**—BOROUGH AND SPITALFIELDS.—Monday Jan. 17.—These markets are fairly supplied with potatoes. The business doing has been very moderate, at our quotations. The imports into London last week consisted of 2,597 bags



905 packages from Antwerp, 173 sacks 50 tons from Dunkirk, 2 bags from Hamburg, and 7 bags from Rotterdam. English Shaws, 50s. to 50s. per ton; English Regents, 70s. to 100s. per ton; English rocks, 60s. to 70s. per ton; Scotch Regents, 70s. to 100s. per ton; French, 60s. to 60s. per ton.

#### CORN EXCHANGE, London, Monday, Jan. 17.

Our market was moderately supplied with English and foreign wheat. The condition of the English was affected by the weather, and the sale was slow at nearly last week's prices; foreign was 1s. per qr. lower. Flour is rather cheaper. Barley is 6d. lower, and beans and white peas are each 1s. lower. With a small arrival of oats we have an inactive trade, at 6d. per qr. decline. The arrivals of cargoes are increasing at the ports of call, and wheat is 1s. and maize 6d. per qr. lower since last week.

#### CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	FRAS—	Per Qr.	Per Qr.
Best and Kent	45 to 49	45 to 49	Gray	33 to 33	33 to 33
Red, old	45 to 45	45 to 45	Maple	39 to 40	39 to 40
White, old	47 to 52	47 to 52	White	34 to 37	34 to 37
White, new	40 to 49	40 to 49	Boilers	34 to 37	34 to 37
Foreign red	40 to 41	40 to 41	Foreign, boilers	35 to 37	35 to 37
White	43 to 44	43 to 44	RYE	31 to 32	31 to 32
BARLEY—			OATS—		
English malting	38 to 32	38 to 32	English feed	18 to 20	18 to 20
Chevalier	35 to 42	35 to 42	potato	23 to 25	23 to 25
Distilling	38 to 35	38 to 35	Scotch feed	—	—
Foreign	30 to 31	30 to 31	potato	—	—
MALT—			Irish black	16 to 17	16 to 17
Pale	—	—	white	16 to 18	16 to 18
Chevalier	—	—	Foreign feed	16 to 18	16 to 18
Brown	48 to 55	48 to 55	FLOUR—		
BEANS—			Town made	37 to 43	37 to 43
Black	38 to 35	38 to 35	Country Marks	33 to 35	33 to 35
Harrow	36 to 38	36 to 38	Norfolk & Suffolk	23 to 29	23 to 29
Small	—	—			
Egyptian	33 to 35	33 to 35			

BRAD.—London, Saturday, Jan. 15.—The prices of wheat bread in the metropolis are from 7d. to 7½d.; house hold ditto, 6½d. to 6½d.

METROPOLITAN CATTLE MARKET, Monday, Jan. 17.—The total imports of foreign stock into London last week amounted to 4,011 head. In the corresponding week in 1869 we received 4,604; in 1868, 4,999; in 1867, 5,510; and in 1866, 5,928 head. Depression has been the feature of the cattle trade to-day. The receipts of stock have been on a more liberal scale, and some prime animals were noticed in the supply. Nevertheless, owing principally to the unfavourable weather for killing, butchers have been unwilling purchasers, and a weakness has been in consequence imparted to the quotations. There has been a good show of beasts. The arrivals from our own grazing districts have been about an average; but those from abroad, particularly as regards Spain, have been more numerous. For all qualities the demand has ruled heavy. The best Scots and Crosses have been difficult to move at a decline of fully 2d. per 8lbs., the top quotation being barely 5s. 4d. per 8lbs. In the inquiry for medium and inferior qualities the dullness has been more marked, and the fall in prices more important. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,400 Scots and crosses; from other parts of England 620 various breeds; from Scotland, 200 Scots and crosses; and from Ireland, about 240 oxen, cows, &c. Increased supplies of sheep were in the pens, in tolerably good condition. In all descriptions sales progressed slowly, and the quotations gave way 2d. per 8lbs. The best Downs and half-breeds sold at 5s. 6d. to 5s. 8d. per 8lbs. For calves the inquiry has been limited, and prices have favoured purchasers. Pigs have been dull, and easier in value.

#### Per 8lbs. to sink the Offal.

Inf. coarse beasts	4 to 10	Prime Southdowns	5 to 5 8
Second quality	4 0 to 4 6	Lamb	0 0 to 0 0
Prime large oxen	4 8 to 5 2	Lgt. coarse calves	4 2 to 5 0
Prime Scots, &c.	5 2 to 5 4	Prime small	5 4 to 6 0
Coarse inf. sheep	3 6 to 4 0	Large hogs	4 6 to 5 4
Second quality	4 2 to 4 4	Westm. porkers	5 6 to 6 0
Pr. coarse woolled	5 2 to 5 4		

#### Quarter-old store pigs, 20s. to 25s. each.

METROPOLITAN MEAT MARKET, Monday, Jan. 17.—The market has been fairly supplied with meat. The mild weather has had a depressing effect on the trade, and the quotations have been barely maintained.

#### Per 8lbs. by the carcase.

	s. d.	a. d.		s. d.	a. d.
Interior beef	.3	4 to 3 8	Inf. mutton	.3	6 to 3 8
Middling ditto	.4	0 to 4 2	Middling ditto	.4	0 to 4 4
Prime large do.	.4	4 to 4 6	Prime ditto	.4	6 to 4 10
Do. small do.	.4	8 to 4 10	Veal	.5	0 to 5 4
Large pork	.3	6 to 4 4	Small pork	.4	6 to 5 2

PROVISIONS, Monday, January 17.—The arrivals last week from Ireland were 500 firkins butter, and 3,746 bales bacon, and from foreign ports 24,100 packages butter, and 2,398 bales bacon. The transactions in the Irish butter market are of a very limited character; the finest foreign in good demand at full prices; best Dutch 150s. to 132s. The bacon market ruled dull, the late advance having checked the demand, and at the close of the week lower rates would have been accepted.

BOROUGH HOF MARKET, Monday, January 17.—Today our market has acquired a more active character for new English hops, which from their extreme scarcity have made a further advance of from 5s. to 6s. per cwt. Foreign samples are firm, without any material increase in demand; but we have more inquiry for both new and yearling Americans. Imports for week ending Jan. 14—2,301 bales against 2,391 the previous week. Bavarian markets remain without alteration, being exceedingly dull, with a tendency to lower figures. In Belgium the stock of Poperinghe, now reduced to a mere trifle, is decidedly dearer, and the Alsat market also shows more inquiry, making values exceedingly firm. New York advices to the 4th inst. report the market as quiet. Mid and East Kent, 7s. 6d. to 12s.; to 13s. 6d.; Wealds, 6s. 6d. to 7s. 6d.; to 8s. 6d.; Sussex, 5s. 12s. to 6s. 10s.; to 7s. 6d.; Bavarians, 6s. 10s. to 10s. 10s.; French, 5s. 6d. to 6s. 6d.; to 7s. 6d.; Americans, 5s. 6d. to 6s. 6d.; to 6s. 10s.; Yearlings, 2s. 6d. to 4s. 6d.

SEED, Monday, Jan. 17.—There is little English cloverseed offering, and prices continue high for all fine qualities. Foreign qualities crop up in value. English Trefoils remain firm, and are held high. Foreign parcels were fully as dear. Canary-seed supports full values. Foreign tares remain dull, and offered at very moderate prices.

WOOL, Monday, Jan. 17.—There has been a steady inquiry for English wool, all qualities having been in increased demand. Prices of fine lustrous have been well supported. The activity in the yarn trade is temporarily suspended, but the prospects of the wool trade are considered encouraging. Colonial wool has changed hands to a fair extent, on former terms. The import into London consisted of 747 bales from the Cape.

OIL, Monday, Jan. 17.—For linseed oil the market has improved in value. Rape has continued firm. In other oils the business has been steady in value; but the demand has been active.

TALLOW, Monday, Jan. 17.—The market is steady. Y.C. on the spot, 46s. 6d. per cwt. Town tallow, 44s. 9d. net cash.

#### Advertisements.

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Seekers.—Professor Pepper's Lecture, entitled, A SHOCKING JAR. The Lightning Inductorium charges the Largest Leyden Battery extant, and Gamiot's Cascade Apparatus.—THE NEUROCRYPT, or Woman of Nerve; a beautifully modelled Automaton, constructed by J. S. Cavell, Esq., performs the most graceful, and *crisp*, feminine evolutions.—CHRISTMAS and its Customs; Mr. Wardrop's Musical and Pictorial Entertainments. Illustrations: Christmas Fare and jovial old Father Christmas; The Yule Log; The Church decorated; The Squire's Seat; The Christmas Carols.—THE MYSTERIES OF UDOLPHO. The Ghost Illusion perfected. Three emanating from one. Ghosts innumerable! Mr. Wardrop narrates the horrors, and Mr. Fichler has added to the Ghostly illustrations. Accredited Relics of the Maximilian Reign.—PETIT CONCERT, in which the renowned Baritone, Herr Angyalphi, supported by the Band of the Institute, led by Mr. Frewin, and Herr Schalkenbach on the Electric Organ.—THE MYSTERIOUS HAND.—Matthews, the Prestidigitateur.—"Leotard" resuscitated Automatically.—AMSTERDAM: its EXHIBITION and People, from personal observations made by Professor Pepper during his late tour.—PECULIAR PEOPLE OF THE PERIOD, by Messrs. Wardrop.—THE ROYAL POLYTECHNIC'S change for One Shilling.

#### DISESTABLISHMENT of the CHURCH of ENGLAND in JAMAICA.

At a Meeting of the Executive Committee of the Society for the Liberation of Religion from State Patronage and Control, held January 14th, 1870, it was

#### RESOLVED:—

1. That this Committee has learned with the highest satisfaction that, on the 10th of December last, the Governor of Jamaica announced to the Legislative Council of the Island that the idea of extending State support to various religious communities for missionary purposes in Jamaica had been abandoned, and that the Clergy Act, which would expire on the 31st of that month, would not be renewed.
2. That the Committee warmly congratulates the Nonconformists of Jamaica, not merely on their having at length secured religious equality, by the disestablishment of the Church of England in the Colony, but on the successful result of the firmness and vigilance which have rendered impracticable any extension of State grants, for ecclesiastical purposes.
3. That it is encouraged by this event to believe that the resistance now being offered in other colonies to State intervention in the religious affairs of the inhabitants will shortly be crowned with similar success.

WILLIAM EDWARDS, Chairman.

J. CARVELL WILLIAMS, Secretary.

2, Serjeant's-inn, Fleet-street.

#### COOK'S TOURS to PALESTINE, ITALY,

&c. On the 17th JANUARY, Mr. J. M. COOK started with a party of Tourists for the Nile, &c. On the 7th FEBRUARY a SECOND PARTY will be accompanied by Mr. COOK, Esq., for LOWER EGYPT, SUZUK CANAL, PALESTINE, ASIA MINOR, GREECE, &c. for Seventy-five days; or for a Forty Days' Trip to ALEXANDRIA, CAIRO, and the SUZUK CANAL.

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#### LETTERS to His ROYAL HIGHNESS the

PRINCE OF WALES, and to the Right Honourable the Earl of CLARENDON, Foreign Secretary of State, in reply to misstatements and calumnies in "A Diary in the East," by Dr. Russell, and to Papers of Cornelius O'Dowd (Charles Lever) in "Blackwood's Magazine." By THOMAS COOK, and numerous Eastern and Continental Tourists.

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WATER, TAUNTON.—SECRETARY, STEWARD, and MATRON.—The Committee of the above College require a Lady and Gentleman, married, the former as Matron, the latter as Secretary and Steward, of the above College, at a Salary of £150 a year; or a lady unmarried to act as Matron at a Salary of £250, and a Secretary and Steward, unmarried, at a Salary of £100 a year. In either case the officers appointed will reside and board at the College, and be under the directions of the Principal and Committee.—Applications to be sent to the Rev. J. S. UNDERWOOD, the Secretary, Taunton.

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This School RE-OPENS on MONDAY, January 24, under the management, till Easter, of the Rev. ROBERT HALLEY, M.A., afterwards of ALEX. UNDERWAUGH YOUNG, Esq., B.A., Fellow of University College, London.

For Prospectuses and information apply to Samuel Dickinson, Esq., Newbridge, Wolverhampton.

THE PUPILS of the Rev. G. D. BARTLET, M.A. South Grove, Highgate, RE-ASSEMBLE (after Christmas Vacation) on MONDAY, 24th January, 1870.

#### ST. JOHN'S COLLEGE, ANGELL PARK GARDENS, BRIXTON, LONDON.

The Rev. EDWARD BEWLEY, late Pastor of Sutherland Congregational Church, Walworth, EDUCATES a limited number of YOUNG GENTLEMEN between the ages of Seven and Fourteen years, in every branch of study adapted to qualify them for Commercial or Professional pursuits. Greek and Latin are included, but special attention is devoted to Modern Languages, and other departments of knowledge which the peculiarities of the times now passing over us imperatively require. All College and domestic appointments are of high class.

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The DUTIES of this Establishment will be RESUMED 28th JANUARY. VACANCIES occur for TWO MINISTER'S DAUGHTERS, for whom special arrangements are made.

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Jan. 15, 1870.

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